THE CENTENARY REPORT

OF THE

London Missionary Society.

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for a large amount of itineration with the native agents. Both missionaries have met with not a few encouraging evidences of the silent working of the Gospel in many directions, yet the timidity of the people and their shrinking from any change which requires them to break with the past is most marked.

A sharp check.

"The news of the number of baptisms in one village, which was reported in 1893, and the severe persecutions which the newly baptized had to pass through, spread like wild-fire through the district, and created great consternation and fear among those who were almost persuaded. These fell backwards, and our work received a sharp check for the present. When touring and preaching in the villages we were often reminded of it."

Resignation of Miss Gookey.

Miss Dawson and Miss Gookey have resided at Waltair throughout the year, and have devoted themselves to work among the villages in the immediate neighbourhood. They have also established a Pariah school which has steadily grown in numbers. Miss Gookey has now resigned her connection with the Society, in view of her approaching marriage.

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE district of **NAGERCOIL** takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. Its area is about 170 square miles, with a population of about 132,000. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission commenced in 1809.

Missionaries.

REV. JAMES DUTHIE.
REV. A. L. ALLAN.
MR. J. E. DENNISON.
MISS KATE DERRY.

Native Pastors.

REV. J. JOSHUA.
REV. V. SOLOMON.
REV. J. NATHANIEL.
REV. J. MOSES.
REV. S. PARABARATADIMEI.

Assistant Missionary: REV. C. SATTHIANATHAN.

Statistics.

English Missionaries :—	
Male	3
Female	1
Native Agents :—	
Ordained	6
Preachers	38
Christian Teachers	107
Bible-women	2
Christian Female Teachers	47

Church Members	1,689		
Other Native Adherents	9,107		
Schools	95		
Scholars—Boys and Girls	4,681		
School Fees	£323	6	3
Local Contributions	196	4	2

TITTUVILEI.

Statistics.

Native Assistant Missionary	1	Church Members	281
Preachers	13	Other Native Adherents	1,510
Christian Teachers	13	Schools	23
Bible-women	2	Scholars—Boys and Girls	1,176
Christian Female Teachers	11	Local Contributions	£107 19 9

Mission agencies.

Nagercoil is, in many respects, the largest and most important station in the Travancore Mission. It possesses the largest self-supporting native church connected with the Society's Missions in all India. It has a printing press which, even in these days of commercial competition, is able to pay its way, and to provide a very large amount of Christian literature in Tamil and Malayalim. The Seminary and Boarding School, now raised to the rank of a second grade college, and the Catechists' Class for training native workers, belong to the whole Mission, but they are located in Nagercoil. In addition to these special forms of work, which require much thought and much labour, there is a large Mission district, with all its varied agencies of Christian work.

Notwithstanding all this, and the abundant evidence that a great deal of hard, earnest work has been done in every department, there is very little of special interest to record in the story of the year.

Cholera and drought.

Cholera was epidemic and severe in the district at the beginning of the year, and large numbers were carried off by it, though the visitation was not so fatal or so long continued as on previous occasions. The people suffered severely from drought and consequent failure of crops ; the first crop partially failed, the second failed utterly.

In some parts the wells were dried up for months. Water for domestic purposes had to be carried several miles, and villages were almost entirely abandoned, their inhabitants having migrated to other places in search of means of subsistence. The effect could not but be prejudicial to the schools, and also to the attendance at services.

Catechists' Class.

The Catechists' Class has numbered sixteen students, who have come from every station in Travancore, except Quilon. Mr. Duthie, to whose able tuition and care this class is entrusted, reports :—

> " The students have shown much earnestness in their work, and have made good progress. We expect much from this class, though I have still to regret that, in so large a mission as ours, the number of our theological students is not more than sixteen. It ought to be double this number at least—*i.e.*, instead of one class, as at present, there ought to be two : one always more advanced than the other. This, however, would require an expenditure much greater than can at present be afforded."

College and Seminary.

The College and Seminary have been carried on successfully, as is shown by the results gained in various examinations. Mr. Duthie retained the principalship of the College throughout the year, though the general management was handed over to Mr. Dennison in

February. In May, the largest building of the Seminary was burned down—it was feared through the act of an incendiary—but by the energetic efforts of Mr. Dennison, well supported by many helpers, it was rebuilt without any cost to the Society, the money being raised by local contributions, His Highness the Maharajah giving a handsome donation of Rs.500.

Seminary report.

The primary object of the Seminary is to educate boys sent in by the district missionaries, with a view to their becoming Mission agents. The number of boarders reached 120, perhaps the largest number yet attained, and too many for the present accommodation. Mr. Dennison writes :—

Value of boarding schools.

"Having a number of boys thus under our control and discipline is an inestimable benefit in this country. They have set times and opportunities for study which it would be impossible to obtain in an Indian home. I have often asked boys how much they read at home, and have in many instances been told that they have little or no chance of studying at home. Of course these belong to the poorer people, and it is from among these that the majority of our boys are drawn. Considering these things, we cannot over-estimate the value of our boarding schools.

Discipline of boys.

"The discipline among our boys has been on the whole good. I have only had to deal with three cases of serious breach of discipline during the year, and these were so dealt with that other cases are not likely to occur. The great foundation of good discipline is to get the boys to know and love their Saviour, and this, especially in the case of many of the older boys, has been attained. On Saturday and Sunday evenings I hold a special prayer-meeting with the boarders. In these meetings the boys themselves take the main part; on Saturday evening one of the Sixth Form boys gives an address, and many of the boys quite spontaneously lead in prayer, making the meetings very bright. On Sundays the boys write notes of any one of the sermons they hear on that day, and a selected few of these are read at the Sunday evening meeting."

Care of the churches.

The care of the churches and schools and of the general evangelistic work in the district has again rested on Mr. Allan, who completed a term of eleven years' service at the end of the year, and has now returned to England on furlough.

Pastors and agents.

The four pastorates at Agasteespuram, Zionpuram, Tamareigulam, and Santhapuram have thirteen congregations connected with them. In addition to these there are sixty congregations under the direct oversight of the missionary of the district, assisted by the Rev. C. Satthianathan. In six other places services are regularly held, and a little nucleus of professing Christians have been gathered in view of the formation of settled congregations at an early date. The reports of the pastors and of the assistant missionary, Mr. Satthianathan, furnish evidence that, though the Christian life of the converts generally is still very elementary, they are growing in knowledge of the requirements of Christianity and in Christian character.

"The agents, while chiefly engaged in the various duties connected with their congregations, devote a good deal of time to the direct work of preaching to non-Christians in their neighbourhood, and in many cases are much helped by the voluntary efforts of members of their congregations."

The results of these labours are seen year by year in numerous additions to the church. But these visible results are unquestionably only the smallest part of what has been done.

Progress.

"The people are being raised above the fear of demons, are being led to see the folly of idolatry, and are ready to acknowledge their faith in the one living and true God, in multitudes of cases where they are not yet prepared to cast in their lot with us. Progress is thus being made; the people are obtaining a truer conception of the nature and character of God; and this is no mean progress. A great advance has been made when men, whose religious life and practice have hitherto manifested themselves in a dread of demons and in efforts to appease their wrath and avert their malice, have been led to believe that God is one and God is good, and God loves us and ever seeks to do us good. These truer thoughts of God, we are glad to believe on the testimony of the people themselves, are entertained by many non-Christian people around us, and are the result of long years of teaching and preaching of Christian truth and dissemination of Christian literature."

Urgent educational needs.

The need for increased provision for elementary education in the district becomes more urgent as the nominally Christian community increases. But, in consequence of the straitened condition of the Society's funds, it has been impossible to make the grants needed for this purpose, and three village schools and three Zenana teachers have been given up.

School work.

"Owing to famine and the dispersion of many people in search of a livelihood, the work of the schools has been less satisfactory. For many months it has been found impossible to carry on night schools in the places where they had been established. The work of the day schools has been carried on regularly, but attendance has not been so good, and progress has, no doubt, suffered."

Training teachers.

To meet the requirements of the new educational code of the Travancore Government, a training class has been commenced during the year to prepare suitable young men to qualify themselves as village school teachers.

Work among women.

Nagercoil has for many years been conspicuous as a centre for work among girls and women, and every year seems to make this feature of the Mission more interesting and encouraging.

Girls' schools.

Mrs. Allan has had the Boarding School for Girls and the Kottar Caste Girls' School under her care. The Boarding School has nearly doubled its numbers; part of the increase, however, is only temporary, a number of girls having been sent from Pareychaley in consequence of the absence of Mrs. Knowles in England.

The tone and discipline of the school throughout the year has been satisfactory. The matron, who is in constant charge of the girls, notes a decided change for the better in the conduct of many of the elder scholars. A normal class has been commenced, as the need of qualified female teachers is increasingly felt in the Mission.

The Kottar Caste Girls' School has now seventy girls attending it, and has been carried on regularly throughout the year. The scholars in such schools are so often kept away by heathen festivals, and they are removed altogether at so early an age, that their progress is never very satisfactory. A Sunday-school is conducted at Kottar for these children, which they come to freely.

Mrs. Duthie's helpers.

Mrs. Duthie's work with her band of Bible-women, teachers, and voluntary helpers has long been known. The following extracts from her report will show that it is being prosecuted as vigorously and with as rich a blessing as ever.

Cheering progress.

"In spite of many hindrances, our friends will be glad to know that there has been cheering progress in every department of our work. We have been able to employ four additional teachers, and have now twenty-eight Bible-women and Zenana workers. By God's blessing these valuable agents have continued their earnest labours from day to day, and have met with much encouragement. More houses have been visited, and several new pupils enrolled, while the present number of women under instruction is 982—a good increase on last year. But we must not measure our work by mere numbers, and can only best appreciate the present state of things when we compare it with the past. A few years back how bitter the opposition to our Christian teaching! How difficult to reach these poor women in the Zenanas, and how very few—scarcely any in fact—were able to read! But what is the case now? Free access, the teachers welcomed, the Bible taught in every house, and 716 books sold and circulated throughout the year.

"We find some of our pupils very ignorant, and the Bible lesson has to be repeated often, and told in the simplest language, before any impression seems to be made. But others are very intelligent, and surprise us by their answers and number of verses they are able to repeat.

"The nature of sin and necessity of the Atonement are very imperfectly understood by these poor heathen women. To convince them they are sinners is one of our difficulties. Temporal blessings are evidently regarded as a reward of goodness, and the denial, a punishment of misdeeds.

"Our work is chiefly confined to the large towns round Nagercoil. We find this more than sufficient for our present number of teachers. But two Bible-readers are appointed to visit the more distant places; a work that is shared by all the Bible-women on Sunday, and also by our Christian women from the home congregation.

"We have in all twenty-two voluntary workers. During the year, from sickness and other causes, the village work has suffered a good deal of interruption. The number of hearers is, therefore, much less, but the Gospel has been preached in sixteen new villages, and probably for the first time.

A new centre: a striking change.

"One of the new villages opened up to us during the past year is a place three miles from Nagercoil. There are about one hundred and fifty houses, occupied by about 2,000 of different castes, and scarcely a woman is able to read! The place is sunk in utter ignorance and superstition. Frequent visits have been made by the Bible-women on Sunday; and a willingness on the part of some women to learn has been often expressed, but they were kept back by the head-man, who was bitterly opposed, and of whom they were much afraid. Over and over again we have tried to send a Bible-woman to teach these poor women, and not long ago we pleaded very earnestly with this man to be allowed to do so. 'No,' he said, 'I allow no Christians to come among us and teach our women. Our gods loathe your presence here. Those who are bent on educating women and are trying to bring them forward, deserve to be sent to the *seventh hell!* Our women need no learning; they are created to serve their husbands, and have enough work in the kitchen.'

I therefore cannot consent to any Bible-women coming here.' After this, we could only wait and pray, But, as it appears to us, God has opened up the way for us. For soon after this conversation took place, it so happened that the Ranee (Queen) of Travancore passed through Nagercoil with her suite *en route* on a pilgrimage to one of the Hindu shrines, and halted for the night here. Her Highness has long shown an interest in the education of women, and is herself a well-educated and intelligent Hindu lady. The man I have referred to, so bitterly opposed to our Bible-women, being in some way related to the Royal family, waited upon her Highness. When some inquiries were made as to the progress of female education in his village, her Highness, hearing nothing had been done, expressed surprise, and urged him to use his influence to further so good and necessary a work. The man was much struck with this, all the more as he had not only taken no interest in this matter, but had been, as we have shown, a most bitter opponent. The change that has come over him is wonderful. He has not only ceased to oppose, but has given permission for the work to be commenced in his own house. His daughter, niece, and twenty-five women and children are now learning."

Miss Derry's report. Miss Derry has during the past year commenced to share the responsibility of active participation in this work. The twelve Bible-women labouring at Kottar are under her direction. Her report affords additional evidence of the growing influence and the ever-enlarging opportunity of this branch of the work. Miss Derry says :—

"Four of my women are working among the Mohammedans, teaching rather more than a hundred, twenty-four of whom are reading the Gospels, and listen to what is told them about Jesus Christ. In some of the houses the men will also come and listen, and many now show much interest in having the women of their households taught; but there are exceptions; some have had to give up learning because their husbands or fathers object, and when visiting at times we are asked to go to the back courtyard or to speak very quietly because the men are in the house.

"Amongst the Hindu women I find a great desire to learn to sew, and towards the end of the year I started two sewing classes on alternate Saturdays, as that day schools are closed and the Zenana workers also have a holiday.

"There is also an increased desire to learn to read; frequently the women ask me to send the teacher to them every day, but that we cannot do with our limited number of workers; husbands and fathers also make the same request, for many now are anxious that their wives and daughters should remain no longer in ignorance.

"While none have openly confessed themselves to be Christians, there are some who daily read their Bibles and pray to God, having quite given up heathen religious practices."

TITTUVILEI.—No report has been received from the native assistant missionary, Rev. M. Nallathamby, who has charge of the station.

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea-coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

Missionaries.

Rev. I. H. Hacker.
Mr. Arthur Fells, M.B., C.M.
Mrs. Baylis Thomson.
Miss Macdonnell.

Native Pastors.

Rev. S. Zechariah.
Rev. A. Arumeinayagam.*
Rev. P. Yacob.
Rev. B. Manasseh.

Statistics.

English Missionaries :—		Church Members	1,402
Male	2	Other Native Adherents	9,245
Female	2	Schools	77
Native Agents :—		Scholars—Boys and Girls	4,406
Ordained	4	School Fees	£33 0 5
Preachers	52	Local Contributions	£314 19 0
Christian Teachers	100	Do., Hospital	280 5 2
Bible-women	13		
Christian Female Teachers	36		

Failure rain.

The failure of the rains has been acutely felt in this district, because there is no irrigation, and all the lands depend upon the rainfall. The multitudes of poor peasants, whose daily labour even in prosperous times is barely sufficient to keep them from day to day, have been suffering most severely.

"This is the fifth year in which rain has failed. Time after time both the wet and the dry cultivation, sown in hope, have dried up, and fields left as fodder for the cattle. Wells have been exhausted as never before. Poor people have dug holes in the river banks and waited patiently for hours, with their vessels, to catch the oozing of the water. The ground has been so parched and hot that our agents have felt it painful to walk to the different villages."

Effect upon Christian work.

The effect of this state of things upon church life and upon the maintenance of Christian work has necessarily been very serious. People who had nothing to eat could not be expected to contribute much to the church. Many, out of their poverty, have given all they could, but there has been a considerable falling off in the local funds of the Mission.

Visit of Maharajah.

One very pleasing incident in the year was the visit to the station of his Highness the Maharajah of Travancore on August 25th. The Christians (young and old) assembled and gave him a right royal welcome, with which he seemed greatly pleased.

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* Since deceased.

Centre of light.

It is not easy year after year to find much that is striking or novel in the record of work in a district such as this :—

> "In the sixty churches scattered over an area of 200 square miles, all the work of a Christian church has been conducted. Every church has been the centre of earnest evangelistic work among the non-Christians in its neighbourhood, and, as a result, the light of the Gospel has shone into many hearts."

Death of Rev. V. Yovan.

The death of the Rev. V. Yovan, on October 6th, was a great loss to all the Mission. Mr. Hacker writes concerning him :—

> "Ever since I came to the country I have had close personal relationship with him. He was a writer, general inspector of schools, then an evangelist, and three years ago he was ordained to assist me in the general work of the district. He was a man of sterling worth, honesty of purpose, and earnestness of spirit. He was my right hand in all work connected with the district, and I feel his loss as the loss of a brother beloved."

Steady progress.

Notwithstanding the trials which the people have had to pass through, and the disposition on the part of the heathen to attribute these trials to the anger of the gods on account of Christianity, there has been steady progress in the membership of the church and in the number of heathen who have put themselves under instruction.

Demand for education.

The demand for education, and especially for tuition in English, is increasing, and the schools conducted by the Mission are well patronised. The majority of the schools, however, are purely vernacular and elementary. The still prevalent belief that "ignorance is woman's ornament" is shown by the fact that, while there are 3,229 boys in the schools, only 1,177 girls are being educated. Yet this is itself a testimony to the progress of Christianity among the people, as female education owes its origin to the efforts of the missionaries.

Growth of women's work.

Women's work is growing wonderfully. Each year sees an increase in the number of houses open to the teachers and Bible-women, and additions to the ranks of the workers. Mrs. Hacker is chiefly occupied with the care of the Girls' Boarding School, and with the management of the lace industry, which gives employment and livelihood to a considerable number of women.

Zenana teachers.

Mrs. Baylis Thomson continues to superintend the work of the Zenana visitors and Bible-women. She says :—

> "We have been able to extend our work. With an addition of four Zenana teachers (twenty-nine in all) we have taught in twenty-four more villages this year, making a total of 115 visited by us. The number of scholars has increased by 110. Of the 1,015 women and grown-up girls now under instruction, 419 are able to read, besides several who have gone to distant places."

The reports of these workers present a curiously mingled experience. In many cases the women are eager to learn, while the men and their families are hostile and refuse consent. In other cases the women themselves are prejudiced or apathetic. But the story of God's saving love is winning its way.

Medical Mission.

The Medical Mission grows, and is only prevented from growing more rapidly by lack of funds to open new dispensaries and to maintain additional workers.

The famine and an outbreak of cholera made special demands upon the resources and care of the medical staff, and the number of patients attended to at the various dispensaries rose from 33,000 to 42,000, the increase being also largely due to the extension of the work over a wider area.

Working of the Spirit.

"The presence of the Spirit of God has been realised, and the results have been evident in the interest shown by many patients in instruction and by the conversion of not a few, while others who were Christian only in name have been roused to a more sincere profession and living faith."

Superstition and prejudice.

Superstition and prejudice have still a very strong hold upon multitudes of the people, who suffer grievously in consequence. Dr. Fells writes :—

"Though there is much to encourage one in the review of the past year's medical work, yet one cannot but feel that the people have not that confidence in European medicine which should be the outcome of over fifty years of work. Even in Neyoor village, the native 'vaittyan' still finds a good many patients, and constantly men and women are brought to the hospital or dispensary only when, owing to the exhaustion of funds or the obvious approach of death, the native quack refuses to do more. The following is an instance of this reluctance to forsake the old practitioners:—A man had a fall from a tree, resulting in a compound dislocation of the elbow. He went to a native physician, who, of course, promised a cure. Matters, however, did not improve under his treatment: the pain and swelling increased, but the 'doctor' still assured the patient and his friends that all would go well. At length, however, the most obvious gangrene set in, and when the arm, from the elbow downwards, was absolutely dead, and the patient half-killed by septic absorption and the horrible fœtor of the wound, the quack withdrew from the scene and the patient was brought to hospital. The arm was removed just below the shoulder, and in five weeks the man went out well. On the whole, however, confidence in the new order of things is slowly gaining ground with the populace, and it is only a matter of time and of patient, careful practice to drive the native vaittyan from the field."

Apprecia-tion by late Dewan.

Among the more enlightened there is frequent evidence of their appreciation of the value of the work of the Medical Mission. A conspicuous evidence of this has been given by the late Dewan (Mr. T. Rama Row), who has erected, at his own cost, a most substantial and suitable dispensary at Nedungolam, and is making generous provision for its endowment. This building was opened in December last, during a journey made by Dr. Fells to inspect some of his most important district dispensaries.

Oppor-tunities numberless.

The opportunities for extension of the work are numberless, and the need for better provision is urgent. Dr. Fells returned to Neyoor impressed with the vastness of the work that yet remains to be done in Travancore. The following further extract from his report deserves serious consideration :—

"The out-stations of our Medical Mission need to be doubled or trebled in number to be fairly adequate to the needs of the country, and each existing out-station needs to be strengthened. For instance, in three out of the six visited we have no buildings of our own at all; and in another, the 'hospital' is a thatched shed with mud walls, which, at first sight, suggests a shelter for cattle rather than for sick humanity. It is with great difficulty that a sufficient supply of medicines can be sent to the various dispensaries, owing to the high price of drugs consequent upon the very low rate of exchange. Each dispensary needs to be newly equipped with instruments and appliances. In many cases, these are so antiquated and out of order that it is a marvel that as much good work is got out of them as is the case. So many pressing needs may lead some friends to think that Medical Mission work is a very expensive department. Could they but see the results gained, however, I am convinced that such thoughts would vanish and give place to a conviction that, measured by its outcome, few branches of mission work are so truly economical. Regarded merely from the financial point of view I do not think the South Travancore Medical Mission can be charged with extravagance; for during the year, 42,300 patients have been under treatment, and the accounts show the total expenditure to have been Rs.7,475—an average of just under three annas per patient, or, at the present rate of exchange, about two and a half pence."

Leper Asylum.

The Leper Asylum is increasingly appreciated :—

"The inmates have more willingly submitted to the rules laid down for the preservation of order and discipline in the home. They have taken more interest in the asylum—kept it in neater order—and seem to have been somewhat roused from the physical and mental torpor which usually characterises them."

The average number of inmates during the year has been forty-one, though eighty-three persons have been under treatment for longer or shorter periods.

Orphan Home.

In connection with the Medical Mission an Orphan Home is maintained, which has at present twenty inmates, of whom seven are healthy children of lepers.

PAREYCHALEY.

This district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionary: Rev. J. Knowles.

Native Assistant Missionary: Rev. Joseph Kamalam.

Native Pastors.

Rev. S. D. Sylum.	Rev. A. Samuel.
Rev. S. Matthias.	Rev. N. Joseph.

Statistics.

English Missionaries :—	
Male	1
Native Agents :—	
Ordained	5
Preachers	56
Christian Teachers	114
Bible-women	8
Christian Female Teachers	11

Church Members	1,619
Other Native Adherents	15,376
Schools	96
Scholars—Boys and Girls	4,071
School Fees	£33 6 11
Local Contributions	£404 7 10

No report of this station has been received.

TREVANDRUM.

Trevandrum, a town of 60,000 inhabitants, is the seat of the native Government and Brahminical power. Within the fort is the palace of the Maharajah, and the houses of many native officials; while outside the fort walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionaries.

Mr. H. T. Wills, M.A., B.Sc., F.G.S.	Rev. W. D. Osborne (Vakkam).
Rev. T. W. Bach.	Mr. H. Hewett (Vakkam).

Native Assistant Missionary: Rev. Anbudian Devalam.

Native Pastors.

Rev. V. Moses.	Rev. S. Sumanam.
Rev. W. G. Rasalam.	Rev. M. Kesary.

Statistics.

English Missionaries :—	
Male	4
Native Agents :—	
Ordained	5
Preachers	34
Christian Teachers	71
Bible-women	8
Christian Female Teachers	9

Church Members	1,512
Other Native Adherents	9,932
Schools	83
Scholars—Boys and Girls	2,646
Local Contributions	£291 11 6

Mr. Wills' engagements.

Mr. Wills, who was sent out at the end of 1892 specially for work in the city of Trevandrum, and also to meet the felt want of some special Christian influence among the large number of nominally

Christian students attending the Maharajah's College, entered upon responsible charge of his work as soon as he had completed his preliminary year of study of the language. He has found abundant and very varied scope for the exercise of his energies, and has already considerably extended the work which had been begun by Mr. Mateer. The native Christian congregation in the Mission chapel have been assisted by his ministry amongst them once or twice a month, and he has also conducted a service in English on Thursday evenings. This meets a felt want, and is attended by an increasing number. At the beginning of December a ten days' mission was held, conducted by two Tamil evangelists—Mr. V. D. David, the companion of the Rev. G. C. Grubb in his now celebrated Mission in Australia, and Mr. L. M. Wadsworth.

Successful Mission.

"These two brethren, literally overflowing with the power and presence of the Spirit of God, soon set all the people longing for whole-hearted consecration. Their use of the Scriptures reminded one most of Mr. Moody, and the effects were similar. God abundantly honoured His Word and their work, and many, very many were blessed."

One happy and promising result of this Mission has been a great increase in the number of voluntary workers.

Open-air meetings.

Four meetings have been regularly held each week in the open air in various places, and have been the means of reaching a large number who are afraid to enter a room where Christian worship is being held for fear of magic.

Reading-room.

The usual meetings have been held on Sunday and Wednesday evenings in the reading-room, and, as in former years, lectures on various subjects have been delivered. The room has also been in constant use by readers. The number of visits has been 6,770 during the year, of whom 5,349 were Hindus, 1,397 Christians, and 24 Mohammedans. The librarian takes every opportunity of speaking to these visitors about their souls.

Two new evangelists.

Two evangelists were appointed early in the year for special evangelistic work in the town. One of these labours in the populous district called Thotam, which lies south of the fort; the other works in and around Karamanay.

"It is, of course, sowing time, yet very few having the moral courage to openly confess Christ; but we are glad to find that the whole atmosphere of the place is rapidly changing, and a better state of things growing up."

Bible-women.

Three Bible-women have been employed, who, in addition to visiting the houses, have held several open-air meetings. They have been encouraged and helped by Miss Wills, who also conducts a weekly class for women on Sundays.

Anglo-Vernacular School.

The Anglo-Vernacular School has caused Mr. Wills much anxiety, and is not prospering, because lack of adequate funds make it impossible to compete with the Government High School or the Roman Catholic School, both of which are supplied with an ample staff of the best teachers they can procure. Mr. Wills makes a very earnest and strong appeal for more adequate provision for this school, pointing out its very great importance for the training of the sons of converts, and the opportunity it affords for bringing heathen boys under direct and strong Christian influence. He says :—

> "Hindu parents prefer in many cases to send their boys to us, even with the risk of conversion, as they know there is a good moral influence at work, and this is lacking at the other schools. We ought to have a first-rate school here, and indeed it will add to our great difficulties very greatly should this school be given up."

Need for Hostel.

The need for a Hostel is being increasingly recognised, but it has not yet been provided from lack of funds for the erection of the necessary buildings.

The Vakkam missionaries.

The Rev. V. Moses has carried on regular work, as in years past.

The care of the district has again rested upon the Rev. I. H. Hacker, of Neyoor, but his labours have been lightened, and his responsibility has been greatly relieved, by the presence in Trevandrum of the Rev. W. D. Osborne and Mr. Hewett, who were sent out at the close of 1893 for the purpose of forming a new station at Vakkam. There being as yet no accommodation at Vakkam, they have been resident in Trevandrum throughout the year, and "have rendered very valuable service in visiting the congregations, meeting the agents, and doing the general work of the district." Mrs. Osborne also has taken her full share of work by superintending the labours of three Bible-women, and also by her devoted efforts to minister to the women in the jail, the General and Maternity Hospital, and also the Leper and Incurable Hospital. In this work she has been greatly encouraged. Mr. Osborne and Mr. Hewett, being strangers to the mission-field, and ignorant of the conditions of Christian work in Travancore, have looked at everything as new-comers, and have been much impressed with aspects of the work, which become familiar and find their true proportions in the mind only after some time. They have been much impressed by the evidence that Christianity is still an alien and a persecuted faith among the influential classes in Travancore. They have observed that the people connected with the Christian community are for the most part poor, ignorant, and degraded, and represent the most backward and despised portion of the community. In consequence of this the standard of Christian life is very low.

Mr. Osborne is able, however, to testify that,

> "though the absence of a resident European missionary has had a detrimental effect upon the district generally, yet, on the whole, the agents have been doing their work well, prompted by a praiseworthy sense of duty and love of souls."

A successful native worker.

The buildings or sheds used by the poor people as places of worship are very primitive and very much out of repair, and to English eyes appear very unworthy of the purpose for which they are employed, and sorely need renewal to an extent far beyond the very limited means of the worshippers. An effort is, however, being made in several places to build more sightly and suitable chapels. Mr. Osborne calls special attention to the admirable work which is being done by

Mr. Moses Walsalam, at Kattakada, as a striking example of the best side of the Christian life in the district. He says :—

> "God has given this worker great success among the poor people living in that hill district, who are exposed to fever and famine, and to the cruelties of their heathen oppressors. The majority of our people, as soon as they show the slightest interest in Christianity, are evicted from the premises of their Sudra masters, where they live as serfs. In this way they are rendered homeless and helpless. But this earnest worker has secured small plots of jungle for clearing for hundreds of these poor families, and has thus saved them from destitution and dependence on others. An English school he has also established through his influence with the high-caste Hindus and Mohammedans. A large church, costing Rs.1,000, is also in course of erection, and a public reading-room is further contemplated. This place is likely to become, if properly supported and worked, a centre of mighty influence for good."

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary: REV. J. W. GILLIES.

Native Pastor: REV. C. SAMUEL.

Statistics.

English Missionaries :—		Church Members	413
Male	1	Other Native Adherents	2,497
Native Agents :—		Schools	37
Ordained	1	Scholars—Boys and Girls	687
Preachers	15	School Fees	£22 10 6
Christian Teachers	28	Local Contributions	67 12 2
Bible-women	10		
Christian Female Teachers	9		

Need of European oversight.

The importance of having a resident European missionary in such districts, and the mistake of supposing that the time has come for expecting a pure, earnest, and aggressive Christian life to be maintained without the directing and stimulating influence of a European leader, has again been strikingly illustrated in the Quilon Mission during the past year.

Development of activity.

Mr. Gillies has now acquired a sufficient knowledge of the language and the people to be able effectively to superintend the work of the Mission. The result is seen in the quickening of the whole machinery, and development of activity in various directions.

Depressed classes.

The great majority of the people who come under the influence of the missionary and his fellow-workers belong to the depressed castes and classes, especially the Kuravers. They are exceedingly ignorant and superstitious, are addicted to intemperance and immorality, and are kept in a condition of serfdom by the Sudra landowners. As soon as they begin to show signs of desiring to be taught, the hostility of their masters is aroused, and persecution begins. The increased activity of the Mission has awakened increased activity on the part of its opponents. Mr. Gillies gives abundant evidence of the persecution which has been endured :—

A brave servant of Christ.

"These followers of Christ endure daily, with wonderful patience, the most relentless persecution. With the increase of activity on the part of our agents, there appears to be an increased determination on the part of our enemies to retard the work, and to intimidate the Christians and those who are favourably disposed towards us. At the beginning of the year we had one very marked case of persecution accompanied by personal violence, which for a time threatened to terminate fatally. A deacon belonging to one of our churches used to spend the greater part of his time visiting young Christians, conducting prayer-meetings in their huts, teaching them the Bible, and otherwise assisting them in their Christian life. While walking along the main road on his way to a village where lived some Pariahs who had recently placed themselves under Christian instruction, he was accosted by the Sudra master of these poor people, who asked him where he was going. When the old man told him, the Sudra in great wrath, replied: 'These Pariahs are my slaves. How dare you teach them this new religion?' Thereupon he attacked the deacon, knocked him down, and beat him with a heavy stick, none daring to interfere for the protection of the old man.

"During the night this servant of Christ was carried off into our compound, more dead than alive, unable to give any satisfactory account of himself. By very careful nursing he recovered sufficiently to tell his story—a story corroborated by some of the poor people for whose salvation he had been praying.

"He has to a certain extent recovered, but I fear he will never be able to carry on his itinerating ministry of love again. He was an unpaid worker. The above is but one out of a number of instances of persecution which has been carried on in all parts of the district.

Outcome of persecution.

"At Kullakada, the congregation was formed under a persecution in which all classes of Indian society seemed to be united. High-class Hindus were joined with low castes, and these again were aided and abetted by the haughty and intolerant Mohammedans. The few who took their stand for Christ were literally baptized with fire. Their huts were burned down and robbed of all they possessed, they were driven forth not knowing whither they went. They lived on the public road, and the Christians of a neighbouring village four miles off brought them a share of their food. After some trouble we succeeded in getting possession of a hill, barren and rugged. Here we traced out a square, marked off compounds, placed the beloved house of prayer, costing 10s., in the centre of the square, and looked to God for His blessing.

"Now we have a Christian village vocal with praises to God. The change in the people is so apparent that the Hindus now permit their serfs to become Christians. They find, as one of the highest officials in the State told me, that, when they become Christians, 'they become honest and truthful.'"

Native agents.

The Mission agents, drawn from the same class as the people among whom they are labouring, are in many cases not much in advance of them in knowledge of Christian truth or in strength of character. The exigencies of a growing work have made it necessary to appoint any who could be utilised. Mr. Gillies has wisely devoted special attention to the improvement of the workers, and has held monthly meetings with them for this purpose. He has also succeeded in obtaining some new workers better trained. The education of the

Education.

young has also been cared for, under the conviction that only by this means can a higher standard of intelligence and of character be expected. The attendance of scholars in the day schools has increased from 638 to 993. The Boarding School for Boys, which was commenced last year, and which is looked to for the training of the most promising lads as teachers, has now twenty-six pupils, whose conduct and progress have been satisfactory. A Girls' Boarding School has also been commenced with ten scholars.

Real Christian life.

It is satisfactory to learn that amidst the many difficulties with which they are beset there is much evidence of a real Christian life and growth amongst many of the people. The deacons of the churches are in many cases proving themselves true and earnest leaders and zealous voluntary workers. The ten Bible-women who are employed are gradually gaining access to, and gaining the confidence of, many women of the higher castes, while they are also helping to instruct their Christian sisters. The reports of the other agents show that much faithful work is being done.

Poverty.

The extreme poverty of the people makes it very difficult for them in many cases to erect and maintain even the rudest sheds as places of worship, and the very wide extent of the district demands a much larger number of workers to enter upon the openings and to provide for the needs which are felt in every direction.

Madagascar.

IMERINA PROVINCE.

IMERINA is the central province of the Island of Madagascar, and is the home of the HOVAS and their seat of Government. It is a bare, sterile-looking, hilly plateau, lying between four and five thousand feet above the sea. The boundaries have never been clearly defined. Roughly speaking, Imerina covers an area of 7,200 square miles, but the inhabited and cultivated portion is only about fifty miles from north to south, by thirty miles from east to west. The population is estimated at 1,105,000, most of whom dwell in villages surrounded by rice grounds. The Hovas are a light-skinned Malayan race. ANTANANARIVO, the capital, is a city of about 100,000 inhabitants, situated on the ridge and terraced side of a hill a mile and a half long, running north and south, and rising in the centre to a height of 500 feet above the plain. Towards its northern end the hill branches into two arms and gently slopes down to the plain, but the southern extremity is wild and precipitous. First Mission commenced 1820; closed 1835. Present Mission commenced 1861.

EDUCATIONAL WORK.

Missionaries.

The College—
REV. J. SIBREE.
REV. J. SHARMAN, B.A., B.D.
The Normal School—
REV. J. RICHARDSON.
The Palace School—
MR. J. C. THORNE.

Girls' Central School—
MISS CRAVEN.
Superintendent of Schools—
MR. T. LORD.
Superintendent of the Press—
MR. STOWELL ASHWELL.

Special interest in the Mission.

The friends of the Society will scan with special interest the condition of the Mission in Madagascar, in view of the French attack upon the liberties of the people, and the probability that if a French

IV.—TRAVANCORE.

Stations.		*Missionaries.*
Nagercoil.. (*p.* 115)	..	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883.* J. E. Dennison, 1892. Miss Kate Derry, 1892. *Native Pastors*—J. Joshua, Nagercoil. V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionary*—C. Satthianathan, 1879.
Tittuvilei..	..	*Assistant Missionary*—M. Nallathamby.
Neyoor .. (*p.* 121)	..	I. H. Hacker (*m*), 1877. Arthur Fells, M.B., C.M. (*m*), 1892. Mrs. Baylis Thomson, 1884. Miss MacDonnell, 1892. *Native Pastors*—S. Zechariah, Neyoor. A. Arumeinayagam, 1867, Attoor.† P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Kadamaleikunnoo.
Pareychaley (*p.* 125)	..	Joshua Knowles (*m*), 1880. *Native Pastors*—S. David Sylum, 1893, Pareychaley. S. Matthias, 1893, Martandam. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—Joseph Kamalam, 1867.
Trevandrum (*p.* 125)	..	H. T. Wills, M.A., B.Sc., F.G.S., 1892. T. W. Bach, 1894. W. D. Osborne (*m*), 1893 (Vakkam). H. Hewett, 1893 (Vakkam). *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum. *Assistant Missionary*—Anbudian Devalam, 1872.
Quilon .. (*p.* 128)	..	J. W. Gillies (*m*), 1892. *Native Pastor*—C. Samuel, 1879.

Total.—Eleven English Missionaries; Three Female Missionaries; Twenty-two Ordained Native Pastors.

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* Absent on furlough. † Since deceased.

TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	NATIVE.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										'Local Contributions.		
													Boys.					Girls.							
				Ordained.	Preachers.	Christian Teachers.	Bible Women.	Christian Female Teachers.			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
Nagercoil ..	1809	3	1	6	38	107	2	47	1689	9107	101	7154	82	3167	289	6	3	13	1514	34	0	0	596	4	2
76 Out-stations ..	..																								
Tittuvilei ..	1866	..	..	1	13	13	2	11	281	1510	23	872	19	645		..		4	531		..		107	19	9
15 Out-stations ..	..																								
Neyoor	1828	2	2	4	52	100	13	36	1402	9245	65	1627	63	3229	33	0	5	14	1177		..		595	4	2
60 Out-stations ..	..																								
Pareychaley ..	1845	1	..	5	56	114	8	11	1649	15376	84	5256	88	3647	33	6	11	8	424		..		404	7	10
81 Out-stations ..	..																								
Trevandrum ..	1838	2	..	5	34	71	8	9	1512	9932	.	..	79	2160		..		4	486		..		294	11	6
56 Out-stations ..	..																								
Vakkam	1893	2	..	..	..	..	..	..	..	..	..	..	..	..		..		..	..		..			..	
Quilon	1821	1	..	1	15	28	10	9	413	2497	23	946	27	696	20	7	9	10	191	2	2	9	67	12	2
24 Out-stations ..	..																								
Totals ..	..	11	3	22	208	433	43	123	6946	47667	296	15855	358	13544	376	1	4	53	4323	36	2	9	2065	19	7

THE

ONE HUNDRED AND FIRST REPORT

OF THE

London Missionary Society.

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TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE district of **NAGERCOIL** takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. Its area is about 170 square miles, with a population of about 132,000. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission commenced in 1809.

Missionaries :

REV. JAMES DUTHIE.	MR. J. E. DENNISON.
REV. A. L. ALLAN.	MISS KATE DERRY.

Native Pastors :

REV. J. JOSHUA.	REV. J. MOSES.
REV. V. SOLOMON.	REV. S. PARABARATADIMEI.
REV. J. NATHANIEL.	

Assistant Missionary: REV. C. SATTHIANATHAN.

Statistics :

English Missionaries :—		Church Members	1,716
Male	3	Other Native Adherents	10,866
Female	1	Schools	94
Native Agents :—		Scholars—Boys and Girls	4,496
Ordained	6	School Fees	£248 16 7
Preachers	32	Local Contributions	£498 12 2
Christian Teachers	134		
Bible-women	30		
Christian Female Teachers	22		

TITTUVILEI.

Statistics :

Native Assistant Missionary	1	Church Members	289
Preachers	12	Other Native Adherents	1,795
Christian Teachers	20	Schools	23
Bible-women	9	Scholars—Boys and Girls	1,161
Christian Female Teachers	5	Local Contributions	£132 1 11

God's continued blessing.

The varied agencies connected with this large and busy station are all in vigorous and healthy work, and afford abundant evidence of God's continued blessing. The church at the home station has for many years been entirely independent and self-supporting, and no report is received of its labours.

Rev. F. Wilkinson acting for Mr. Allan.

In the absence of Mr. Allan on furlough, the oversight of the work in the district has been kindly undertaken by the Rev. F. Wilkinson, formerly a missionary of the Society in Travancore, and who has been paying a lengthened visit to the scenes and friends of his former labours. Mr. Wilkinson reports that the number of congregations in the district remains the same as last year, two new ones having been formed, while two others, which were in an unsatisfactory state, have been dissolved. The four pastorates, consisting of three or four congregations each, which are self-supporting or nearly so, are not included in the number of sixty congregations which are under the missionary's direct charge. The reports of the pastors show that quiet, useful work has been done during the year, and that earnest efforts have been made to reach and evangelise the heathen around them. A considerable number have been received into the Christian community, but the changes and removals due to the severe drought have been so numerous that the actual increase was only *nine*, though 252 were received. Severe as the drought has been, the assistant-missionary, Mr. Satthianathan, is able to write :—

Praiseworthy conduct.

"Yet, under these circumstances, the general conduct of our Christian community was very praiseworthy. They have been loyal and true to Christ their Saviour, and have walked worthy of their profession. They have given liberally in their poverty for the support of their teachers. Many among the poor have done all they could. Most of the congregations would not let their contributions go down on any account."

Beneficial change.

Amidst much ignorance and weakness the lives of the church members give evidence in many ways of the beneficial change which Christianity is producing. The additions to the Church also show that there is a growth of intelligent recognition of duty and principle. Mr. Wilkinson says :—

Significant cases.

"Sixty persons were admitted into church fellowship in the course of the year, most of them being young people. One was a boy of twelve, who, having himself felt the power of the truth, which he had learned in the village school, was the means of inducing his father, a bigoted heathen, to become a Christian. The father was baptized the same day that the son was received into the Church.

"Among the newly admitted were a few young unmarried women. This is a more significant fact than the English reader would at first imagine. Under the influence of Hindu ideas about women, the young Christian woman usually holds back from becoming a church member, as doing so involves an appearance in public inconsistent with Hindu notions of propriety. Even when the woman herself is not reluctant to take the step, her relatives usually are strongly averse to it, advising her to wait until she is married. These young women, however, yielding to good advice, have overcome this prejudice, feeling that it ought not to stand in the way of their public consecration to the service of Christ, and to their enjoyment of the privileges of church fellowship. May their good example be followed."

Organised effort among the heathen.

In addition to work among the professing Christians, a week in each month has been devoted by the agents of the Mission to organised and combined effort among the heathen, the district being divided into eight centres.

Special preaching tour.

"In the month of May, during the hot season vacation, a party, consisting of the evangelist of Nagercoil Home Church (Mr. Yesudian), five seminary teachers, and Mr. N. Ambrose, set out on a preaching tour through the Nagercoil district. This they did on their own initiative and at their own expense, though some of the churches they visited forced them to receive hospitality. Beginning with Mylandy, the oldest Mission station in Travancore, they visited eight different centres. During the day they paid personal visits at the houses of the Christians, in the afternoons they held open-air services in the heathen villages, and in the evenings, from seven to ten o'clock, revival services were held in the churches, and, in some places, special services for children were held. Those who carried on this mission say that they themselves received great blessing, and there is no doubt that many were helped and strengthened."

Inconvenience of new educational

The Girls' Boarding School and the Boys' Home in Nagercoil are both intended specially for the benefit of the Christians in the district. Among the inmates of the Boys' Home during the past year were the students of the Training Class for Village Teachers, which was opened in 1894 to meet the new educational requirements of the Travancore Government. The new educational code has caused very serious inconvenience to missionaries in Travancore, because the Government has suddenly insisted that all teachers in State-aided schools shall be qualified by passing a certain standard, and it is practically impossible at once to meet the demand. This new requirement, and also the still more urgent need occasioned by the rapid growth of the Christian community for a larger number of educated preachers and pastors, has made the educational work of Nagercoil growingly important.

In addition to the seventy-eight Vernacular village schools, which have their counterpart in every district of the Travancore Mission, Nagercoil possesses the Seminary, the Christian College, and the Catechists' Class.

Seminary.

The Seminary has had 184 day scholars and 115 boarders. Only thirty-nine of these are the children of heathen. It has had a good year educationally, the results of the examinations being very satisfactory. Financially it has been a time of very heavy strain, the long drought having entirely destroyed the rice crop in the fields, on which the Seminary depends for a large part of its support. It became necessary for the Directors to make a special grant of Rs.1,500 towards this need. It is very satisfactory to learn that many of the boys are sincere Christians, and that the discipline of the school has been very good, because they have by their example influenced the others. The school has a Y.M.C.A., the members of which have regularly assisted in evangelistic work by singing, speaking, and distributing tracts.

Christian College growing.

The Christian College is growing and developing. Mr. Duthie says :—

> "I have no doubt, as the years go on, it will take firm root in our Mission, and become a powerful instrumentality for the uplifting of our Christian community. We cannot expect, at present, that very many of our native Christians will be in a position to give their sons a college education; but the desire for such education is manifestly on the increase, and, in a few years, I anticipate that the college classes here will be well filled up with Christian lads, paying, in full, the cost of their education."

Catechists' class.

Mr. Duthie also reports as follows concerning the Catechists' Class :—

> "In regard to the students now with us I am glad to say that, on the whole, they have given us satisfaction, and in many ways have made very marked progress during the year. The longer I live and work amongst the people here the more difficult is it, as it seems to me, to gain real insight into character. One's calculations are so often upset; but, as regards the members of this class, none are admitted to it who have not been previously tried as workers in the Mission; and though we have, every now and then, disappointments, yet, as a rule, the men who have enjoyed the advantages of this class have profited greatly, and do render excellent service in their districts."

Funds needed.

Funds are greatly needed that a much larger number may enjoy the benefits of this class, also to provide houses for married students, in order that their wives may receive some training for their position.

Remarkable success of women's work.

The deeply interesting reports of Mrs. Duthie and Miss Derry show that work among the women is still advancing with remarkable success.

Mrs. Duthie writes :—

"If success is measured by statistics, we have every reason for thankfulness and encouragement. There has been increase in every department of our work. Three additional Bible-women have been employed, and a hundred and twenty-six more women are learning in the zenanas, and an increased number of children in our schools.

"The notable features of the year's work are the opening of a new school for Hindu girls at Pooteri, three miles to the north of Nagercoil, and the commencent of a training class for Christian teachers at Nagercoil.

"In last year's report I referred to Pooteri, and the great difficulty and opposition met with in our efforts to reach the women in that dark heathen village. But God, in a remarkable way, opened up these closed doors, and the light of His truth having entered, we see already a great change in the friendliness of the people and readiness of the women to place themselves under instruction. Sixty women are learning with the Bible-women, and fifty children are attending the school established during the year. One of these is the daughter of the man who formerly was our greatest opponent.

"With the help of our thirty-one zenana teachers and Bible-readers we have had the privilege of teaching and making known the Gospel in sixty-nine towns and villages, and by these means more than sixteen thousand have been brought under the influence of Christian truth. Eleven hundred of these women have been regularly visited and taught in their houses. It is gratifying to find that nearly three hundred have newly begun to learn during the year, and still more encouraging to know that among our pupils there are more than five hundred able to read the Word of God."

Full of encouragement.

Miss Derry's work, though not so extensive as that which Mrs. Duthie has successfully carried on for so many years, is also full of encouragement. She writes :—

"In spite of having again sadly to confess that after another year's work in houses and schools we have not had the joy of seeing one come out boldly on the Lord's side, yet, in looking back over the past twelve months, there is very much cause for gratitude; and while there have been difficulties and disappointments, we can gladly echo the words of Joshua: 'Not one thing hath failed of all the good things which the Lord our God spake.'

"Towards the end of last year there was some opposition amongst the Mohammedans, and many would no longer receive the Zenana teacher; during this year the work has been slowly increasing among them again."

"Among the silk-weaver caste the work is not increasing. That this is the result of utter indifference to female education rather than hatred to Christianity, seems to be proved by the fact that a Hindu school started right in their midst early in the year has proved a failure. Two Hindu women from a neighbouring village started this school, to which at first about sixty girls went, some few leaving our school, and others forsaking our Zenana teacher; but in less than a month most were back again to their former teachers, and a month or two ago, the children having all left, the Hindu women had to leave also.

"My Hindu Girls' School has been getting on better the last few months. The girls have improved, particularly in Bible knowledge and sewing. They are also beginning to think a little. Pictures which would help the teacher to give object-lessons would be very useful; for, with the exception of the teaching of Scripture truths, I think the training of the perceptive and reasoning faculties of the Hindu girls is of more importance than mere instruction.

"Although my work is among the women and girls, I have had frequent visits during the year from a few Hindu young men, three of whom have begun to read the Bible. They like to borrow English books and magazines, and unfortunately the supply is not equal to the demand.

"Two of them have begun to come to the English service which is held monthly in the chapel."

Schools for Hindu girls.

There are seven schools for Hindu girls, all of which are making good progress, and the desire that their girls may learn to read is spreading among the high-caste people. Disappointing as it must be to the worker to have to labour on without visible results, such influences as these cannot be continuously exerted without having a profound effect. The reports of the Zenana workers show that even now there are many who, though unable to come out of their homes in open confession of Christ, are nevertheless secret disciples.

Tittuvilei.

TITTUVILEI continues to be maintained as a branch station under the general supervision of Mr. Duthie. Mr. Nallathamby, assistant-missionary in charge of the work, reports that in consequence of the protracted drought and much sickness there have been many changes, and it has not been possible to do much direct evangelistic work among the heathen, while the accessions to the Christian ranks have not been numerous.

Two new chapels.

A large amount of educational and other work is, however, being done, and two new chapels were opened during the year. The erection of these places, situated at Arambuli and Thalakudi, has taxed the Christian spirit and the resources of the people very heavily.

A hopeful report.

Mr. Nallathamby is able to write very hopefully of the progress of the Christian cause. He says :—

"We have, however, the joy to observe that our work is being greatly blessed, so that, in some places, leading men among the heathen, devil-dancers, and those who once gave much opposition to our work, have come over to our side. A large heathen place at Arambuli, thickly populated by poor people hitherto quite shut to Gospel instruction, is now beginning to yield. One leading man and his children have joined us, and also twenty-five girls of this place attend the school kindly started by Mrs. Duthie. At another place, near Anditope, the few heathen that were keeping back now attend Divine service in our chapel, except one man, whom also we hope soon to gain to our side; and the villagers are now disposed to hand over to us their devil fane and the compound where it stands, in case we can build a chapel for them. This is a good site on the main road. For a long time we tried our best to get it, but the heathen superstition was so strong that the people opposed Christianity very much, and turned a deaf ear to the message of salvation."

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

Missionaries :

REV. I. H. HACKER.
MR. ARTHUR FELLS, M.B., C.M.
MRS. BAYLIS THOMSON.
MISS MACDONNELL.

Native Pastors :

REV. S. ZECHARIAH.
REV. P. YACOB.
REV. B. MANASSEH.

Statistics :

English Missionaries :—	
Male	2
Female	2
Native Agents :—	
Ordained	3
Preachers	54
Christian Teachers	108
Bible-women	39
Christian Female Teachers	17

Church Members	1,383		
Other Native Adherents	10,919		
Schools	71		
Scholars—Boys and Girls	3,939		
Local Contributions	£311	6	5
Do., Hospital	£286	8	3

Times of trial.

Year after year for five years the reports from this station have told the sad tale of drought and of consequent distress. The same condition of things continued until last October, and when the rains at length came an epidemic of cholera broke out among the starving and enfeebled people, and carried off a large number. In the Christian community alone 156 persons died during November and December. Sad as this calamity has been it has had the effect of bringing out into strong relief the change which Christianity has brought to the converts in their ideas of God's character, and the spirit of trust and submission which has been manifested by many in the time of trial has been remarkable.

Division of district.

"For the purpose of management, the sixty-one congregations comprising this district have been divided into twelve divisions, each division consisting of a fairly strong church around which four or five smaller churches are grouped, and the aim of the Mission is to make these circles self-supporting and self-governing. Three of these divisions have become pastorates, while others are under the care of an inspecting catechist or evangelist, assisted by catechists in most of the smaller congregations."

Healthy and progressive.

The reports of the superintendents of these districts show that most of them are in a healthy and progressive state, though the degree of attainment towards self-support varies. In some of them provision is required for the erection of a central place of worship more substantial than the people are themselves able at present to provide. The weakest of the districts are Kallanguly, Kuruvicadu, and Colasagaram. These three places are in the jungly and malarious inland country, where the people are exceedingly ignorant and depressed, and where communication between the villages is extremely difficult in consequence of the absence of roads.

A grand opportunity

"In addition to the work among the non-Christian community, done by the catechists and workers in the churches, we have one or two men who are specially devoted to this purpose. Mr. Edward Daniel has been employed this year visiting the higher-caste non-Christians in this neighbourhood, and has done good service. There is a widespread spirit of inquiry abroad. Men's minds are being stirred from the stagnation of centuries, and the Christian Church has a grand opportunity for the exercise of all her powers. Good literature is needed, and men who have firm faith in Jesus, and who can cope with the revived spirit of inquiry, will be much more necessary in the years to come."

Educational work.

Educational work is carried on vigorously and with success in sixty-six Vernacular schools, three Anglo-vernacular schools, a Girls' Boarding School, and an Orphanage.

Growth of Zenana work.

Mrs. Baylis Thomson, who has, since the year closed, returned to England on furlough, thankfully records the very promising condition in which she is able to leave her sphere of labour. She tells of the growth of the Zenana work in the following terms :—

"Before my furlough in 1887, we had made a few attempts to teach the women, and four Bible-women had done good work in the villages around, but the invariable reply to our efforts to teach them was: 'We cannot pronounce the words; can we learn after we are grown up? Teach our children.' We taught their children and established schools. From these schools, I may say, the present extended Zenana work has emanated. When I returned in 1889, I found the mothers and relatives of our pupils eager for instruction. It seemed as though the Lord had prepared a special work and workers. A few months before, a dreadful epidemic of cholera had visited Travancore. Many of our Christian women, who had been educated in our Boarding School, were left widows, and some came forward to work among their heathen sisters. That year the number of Zenana workers was doubled, making twelve. I felt inspired by the loving welcome extended everywhere, and resolved as far as possible to teach women to read in every village we could reach, and then give them the Word of Life. This we have been able to accomplish, by God's grace, in 122 out of the 140 villages we visit. In these we have 1,120 pupils, of whom 464 are able to read intelligently, besides many who have gone to other parts."

Some results.

There are now thirty Zenana workers employed in the Mission, and the result of their labours is being increasingly seen in various ways.

"Surely there is no more effectual way of undermining the strongholds of idolatry than by teaching the women and girls in their homes. The thousands of visits paid by our Zenana workers year by year are having their effect. Many a woman has left off rubbing the sacred ashes and making offerings to devils, but it will take long to eradicate the deeply-rooted superstitions and fear in evil spirits with which they are impregnated from their youth. The slavish fear in which they are held is often demonstrated in the monthly reports of the Zenana workers; but the leaven is working; they look up to their teachers as being the servants of the Lord. In many cases they substitute the name of Jesus in place of their cruel deities, and are perhaps inclined to extend to His powerful name and the Bible the superstitious reverence formerly lavished on evil spirits."

Death of Rev. A. Arumeinayagam. The death of the Rev. A. Arumeinayagam, of Attoor, has deprived the Mission of the services of one of the most prominent and most thoroughly respected of the native agents.

Medical Mission. The Medical Mission continues to grow in favour and in usefulness. The Central Hospital has now a well-equipped maternity ward. Already its value has been proved in many serious cases, and Miss Macdonnell is now giving systematic training in general nursing, and especially in midwifery, to some native Christian women. These nurses have begun to make their value felt, and are likely soon to find a wide sphere for their labours.

Breaking down prejudice. "We have met with one most encouraging result in this work: the appreciation shown for the services of our nurses by better-class patients in their own homes. Hindus, strictly observing caste, have on several occasions willingly paid a small charge that they might have the services of these Christian nurses for sick relatives, illustrating how surely, if slowly, prejudice is breaking down."

Improved buildings. The buildings at each of the other thirteen centres at which the Medical Mission is working are also being replaced gradually by larger and more substantial structures, and the growth in the appreciation of this form of helpfulness is very marked. Nor is the medical work all that is done by the medical assistants. Dr. Fells says:

Christian enterprises by medical helpers. "Outside the special sphere of the Medical Mission much interest is being evinced by several of our helpers in Christian enterprises. In some instances Y.M.C.A. work is being carried on, others are conducting Sunday-schools, whilst in some places regular evangelistic services are maintained. In several of the villages around Neyoor, where there is no Christian community, the truths of the Christian religion are regularly declared by voluntary workers Sunday by Sunday. In some places this has been going on for many years with little apparent result, whilst in others the patient effort is beginning to bear fruit. Thus, in one village, where Mr. James has long been steadily labouring, only after eleven years of persistent teaching are the desired results being gained, and a Christian community being established. Cholera recently visited this village and carried off an old man of sixty-five and a boy of six, both of whom had been most regular attendants at the services. The testimony given by each upon his death-bed, and their quiet, fearless demeanour, has, however, done not a little to strengthen the cause.

"All round Neyoor, hidden in the groves of palmyra palms, are little hamlets, the children of which grow up in complete ignorance of much that is going on in the world outside. Amongst these Mr. Solomon has begun a most useful work, enlisting the services of several of the Christian youths of Neyoor, and, with their help, establishing small Sunday-schools, which meet under the shade of the trees. By this means many who would otherwise grow up in utter darkness are learning in their childhood some of the simple truths of the Gospel of Christ."

Leper Asylum. The Leper Asylum has had seventy-five patients under treatment during the year, of whom forty were in the wards at the close of the year. The general conduct of the inmates has been good.

Baptism of leper converts. "The religious instruction of the inmates is carried on regularly and systematically. That it is not in vain was made evident in July last, when six of the inmates stood up before their fellows to declare their intention of becoming Christ's disciples. Having proved their sincerity by some months of trial, and having been instructed in the significance of the rite, they were baptized by the Rev. I. H. Hacker."

PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionary: REV. J. KNOWLES.

Native Assistant Missionary: REV. JOSEPH KAMALAM.

Native Pastors:

REV. S. D. SYLUM.
REV. S. MATTHIAS.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Ordained	5
Preachers	55
Christian Teachers	111
Bible-women	8
Christian Female Teachers	9

Church Members	1,726
Other Native Adherents	17,361
Schools	89
Scholars—Boys and Girls	3,887
Local Contributions	£421 6 7

True to their profession.

No report was received last year from this district because Mr. Knowles had come to England for a brief visit to fetch Mrs. Knowles. They returned to the station early in the year, and found their people suffering, like those in the Neyoor and Nagercoil districts, from the long-continued drought. The distress caused by the repeated failure of the rains forms a most pathetic topic in the reports of many of the native agents, and it is a strong evidence of the hold Christianity has upon the converts that they have maintained their Christian profession, and continued to give and work as they have done throughout the time of trial.

Lines of work.

Work in this district is arranged on very similar lines to those adopted in Neyoor and Nagercoil.

"For the better working of the district, about three years ago the district was divided into thirteen centres, each centre being placed under the charge of a native pastor or evangelist, who, in addition to the care of his own congregation or congregations (for some have charge of two congregations), exercises a general supervision over the other agents and congregations in his centre. The arrangement has worked well, and there has been emulation in each centre to show the best results.

"Four of the centres were formed into pastorates—viz., Pareychaley, Martandam, Kristucovil, and Irenepuram. These, with the pastorate of Amaravilei, form the five self-supporting pastorates of the district. Several other of the centres are in a fair way to become self-supporting, and, had it not been for the great drought and distress of the past five years, would, I think, have become entirely so. Soon after my return a very careful rearrangement of the agents and their work was made with the help of the District Council; and, notwithstanding the drought and distress and sickness, the agents have been faithful in their work, and ministered according to their ability to the wants of the families under their charge."

Strong centres of Christian activity

The pastorates are apparently becoming strong centres of Christian activity, and earnest work is being done in all parts of the district. The church members, though they come almost entirely from the very low castes, and were formerly steeped in superstition, are exhibiting Christian character, zeal, and liberality. A fresh advance was made during the year in the direction of self-support.

Developing self-support. "From the beginning of the present year an arrangement has been made to develop the self-support of the agents in the various centres. Taking the average contributions for the past three years, it was found that the people contributed nearly two-thirds of the salaries of the agents. This year a Finance Committee has been appointed from the agents, and a kind of sustentation fund formed, towards which, out of the grant from the Directors, and special contributions, a definite sum, amounting to about one-third of the salaries of the agents, has been set aside. With this amount, and the native contributions of the various congregations, the agents have agreed to carry on the work, and it is confidently hoped that the present salaries paid to the agents will not only be maintained, but that there will be a small balance in favour of the fund."

Progress of female education. Female education is progressing under the supervision of Mrs. Knowles. The Girls' Boarding School, formerly located at Pareychaley, has been transferred to Martandam in consequence of the drought and the prevalent sickness. The Martandam Girls' Day School has altogether outgrown the buildings in which it is held. A new girls' school has been erected at Amaravilei, and another school has been opened at Kaliakavilei. "The Bible-women, eight in number, have been doing good service as usual."

Retirement of native workers. Four of the oldest native workers in the Mission have retired during the past year after periods of service ranging from thirty to more than fifty years. All of them were respected and honoured for their character and labours.

TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the native Government and Brahminical power. Within the fort is the palace of the Maharajah and the houses of many native officials; while outside the fort walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionaries:

MR. H. T. WILLS, M.A., B.SC., F.G.S. | REV. T. W. BACH.

Native Assistant Missionary: REV. ANBUDIAN DEVALAM.

Native Pastors:

REV. V. MOSES. | REV. S. SUMANAM.
REV. W. G. RASALAM. | REV. M. KESARY.

Statistics:

English Missionaries :—		Church Members	1,321
Male	2	Other Native Adherents	10,844
Native Agents :—		Schools	56
Ordained	5	Scholars—Boys and Girls	1,961
Preachers	32	Local Contributions	£230 13 2
Christian Teachers	59		
Bible-women	6		
Christian Female Teachers	13		

Supervision of district. The Rev. I. H. Hacker has at last been relieved of the heavy burden of responsibility in connection with the oversight of this district, which has pressed upon him for several years, and the work rests entirely upon Mr. Wills and Mr. Bach.

Active agencies.

There is little outward sign of success in Trevandrum city, but the agencies employed to influence the people are being used more earnestly and more widely than ever.

Reading room.

The ordinary meetings in the Reading Room have been well sustained, though, as a rule, the attendance is not large. The room has been used during the year by 6,997 visitors (5,703 Hindus, 32 Mohammedans, and 1,262 Christians), and a large number of books, pamphlets, and portions of the Scriptures have been sold in the Bible and Tract Depôt.

Little open success among high castes.

Mr. Wills says: "We have but little to record in the way of open success among the high castes."

> "Many of these are undoubtedly not far from the Kingdom, but many are avowed and bitter enemies of Christianity. The work among the people has been maintained by frequent open-air meetings, lectures, and services in the reading room, the visiting of houses, and talking to inquirers and others on every suitable opportunity, and also by the distribution of many thousands of tracts, Gospels, and other books. My assistant, Rev. V. Moses, who has completed twelve years of vigorous service in this city, is frequently asked to visit the houses of officials and others, who like to have conversation on religious subjects with him. He also receives many of them at his own home. Many young men come to converse with me. I gladly receive them, and seek to lead them to the Saviour.
>
> "In addition to the above-mentioned methods we have a very successful and hopeful work going on among the lower castes who live in the outskirts of the city. These poor and degraded people work as coolies in the streets, &c., and occasionally come under the sound of the preaching in the streets. Often they have come to us afterwards and pleaded for teachers to be sent to their homes. Mostly in ways of this kind we have been led to open some ten centres for Christian worship and teaching. This work is a costly one, and so far I have received but little help towards it. It is only limited at present by want of means. The people are wonderfully ready to receive teachers. They may not always be so, especially as the Government is talking of giving them education, and of course this means a Christless education."

Effort to reach low castes.

This effort to reach the low-caste people who live in the villages on the outskirts of the city already promises well. Schools have been established, congregations have been formed, and there is evidence in many quarters of a willingness to hear the Gospel. The Society has not had the means to provide for this interesting development of the work of the Mission, and funds are urgently needed to maintain and extend it.

A hostel would be of great value.

The Hostel for Students, of which Mr. Wills is to have the management, has not yet been erected, in consequence of the lack of funds. That such a hostel is needed, and will be of very great value, may be gathered from the following extract from the report:—

> "Some 1,000 students attend the Maharajah's High School and College in this city. Of these nearly one hundred are Christians. A great number come from outside Trevandrum, and have to find boarding accommodation. They herd together in any house they can rent, and are usually under no supervision, and are exposed to numberless evils. This

hostel is proposed to give accommodation to some of these, and they will be under direct Christian superintendence, and be helped into a true Christian life and service. The building, as planned, affords a small sleeping room for each of some thirty-two lads, with three large common rooms for Bible-classes, library, &c. It will be under the care of a competent man, a graduate probably, who can help the young men with their studies. It is a substitute for a college of our own at the capital, as it would be an impossibility to maintain one here with so good a school and college already existing. By this scheme the boys will be able to make use of the classes and yet be under our own eyes, so to speak. I am hoping also to be able to start elementary theological and Bible-study classes for those who wish to engage in Christian work."

Miss Wills' voluntary effort.

Miss Wills, who, though not on the Missionary staff, has been the companion and helper of her brother for more than two years, has had the direction of the work of the Bible-women during the past year, and has, in addition, done much by personal visitation in native houses and by carrying on Bible-classes for native women. The seven Bible-women under her direction are working well, and appear, on the whole, to be well received. "They report having visited some 650 houses, and that fifty-four women are under regular instruction. In one village the visits of the Bible-women have resulted in a congregation being formed, and a regular service is now being conducted on Sunday."

Interesting first impressions.

The Mission district, as distinct from the city, will henceforth be under the care of Mr. Bach, who has been during his first year in the field associated with Mr. Hacker in this work. Mr. Bach's first report is very interesting, as such records of first impressions usually are. He writes :—

"During the year, although I have devoted most of my time to the study of the native language, I have found opportunities for visiting nearly all the outlying congregations, to which I have preached by interpretation. I have enjoyed these visits immensely, and have had many indications that the people have been helped and encouraged by my presence and ministry. I have been very favourably impressed with many of the congregations, especially with the good attendance at the services, and the evident desire on the part of the people for help and instruction. At the close of a service I have usually held conversational meetings with the native Christians, to learn something of native Christian character and conduct, and then to warn, encourage, and exhort, as occasion might require, and I have found this personal intercourse a great mutual benefit.

"I cannot speak with great satisfaction of the spiritual condition of the native churches. Many of their members, I fear, have joined our ranks from worldly motives, and, although they have much improved under the influence of Christian teaching, they are still practically heathen. Others, though not guilty of any flagrant misconduct, are sadly lacking in spiritual beauty and moral earnestness, their religion consisting in little more than a weekly attendance at the house of prayer, and occasional gifts for the support of Christian work. But there are a few of our native Christians who are highly creditable and praiseworthy, the excellence of whose Christian character and spiritual attainments it would be difficult to exaggerate."

Native pastorates.

The two native pastorates at Nellikakury and Neyattankaray maintain their position successfully, and the new pastorate in Trevandrum is in a very healthy condition. Mr. Bach says of it: "Though only seven new members have joined the Christian fellowship, signs are not wanting that a deep spiritual work is going on." The appeal for a new building for this congregation to worship in, and which may be a fitting memorial of the life and labours of the Rev. S. Mateer, has not yet received much response, though the accommodation is urgently needed.

Work in the district.

Work in the district is going on steadily, but without much that is noteworthy. Two new chapels have been erected during the year to replace old places which were too small for the growing congregations, and others are needed, but the poverty of the people prevents them at present from attempting to build.

VAKKAM.

VAKKAM is twenty miles from Trevandrum and equally distant from Quilon. It is the name given to the new district midway between these two towns, composed of the northern and southern portions of these Mission districts. Area of district, about 750 square miles. Population, 200,000. Mission commenced in 1895.

Missionaries:

Rev. W. D. Osborne. | Mr. H. Hewett.

Statistics:

English Missionaries :—		Church Members	60
Male	2	Other Native Adherents	540
Native Agents :—		Schools	9
Preachers	5	Scholars—Boys and Girls	357
Christian Teachers	10	Local Contributions	£10 8 11
Christian Female Teachers	3		

Another year of waiting.

Another year of waiting has tried the patience and hampered the efforts of the workers appointed to this new district. It may be hoped that the provision requisite for the erection of the necessary Mission accommodation will be available before long, now that the Centenary Fund has provided means for the erection of buildings required in various parts of the mission-field. In the meantime Mr. Osborne has continued to reside at Trevandrum, and Mr. Hewett has made Quilon his headquarters until recently.

Characteristics of the district.

In February, 1895, the demarcation of the district took place, eight congregations and ten schools being handed over to the charge of the missionaries. The district as a whole is sunk in ignorance, the bulk of the people being of the depressed classes who are in a condition of serfdom to the Sudra landowners. There is also a larger number of Mohammedans than in any other part of Travancore. The hostility of the Sudras to Christianity, which showed itself so bitterly at Nadayara, and which was so signally defeated in that place, has shown itself in many acts of petty oppression and persecution. The children have been forbidden to attend the schools, and the parents have been punished for their Christian profession. Education is at a very low ebb. Out of a population of upwards of 200,000, only 312 children are under Christian instruction, and the classes which most urgently need the elevation which education would bring are quite indifferent to its value. The higher castes are anxious to have their children taught, and the Government is desirous that the missionaries

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should undertake further responsibilities in this direction. Several schools started by young natives on their own account have been voluntarily offered to the Mission, and are being adopted as favourable openings for giving Christian teaching to a number who might not otherwise be reached. The native catechists and teachers have a very hard and in many cases a very trying life, but are exhibiting a noble spirit of consecration which is worthy of all praise. Two new out-stations have been commenced, the description of which, given by Mr. Osborne, well illustrates the kind of work that has to be done :—

Illustrations of the work to be done.

"During the year we have formed two new congregations—one at Peringamala and the other at Kadinankolam, at the most southerly and easterly limits of the district. That at Kadinankolam is an old cause resuscitated. Years ago Mr. Mateer sent a voluntary preacher from Trevandrum every Sunday to conduct prayers with the people in their houses, and in any other way possible to establish a cause; for want of funds, however, that work has been abandoned since 1886. But three or four families have remained true to the Christian teachings, and, though without any regular spiritual ministrations, they have contributed regularly to the Mission funds. At no time was there a building there, nor even land for any building, and it is all the more surprising and pleasing that these souls have been able to hold on their way, while living in the midst of overwhelming heathen influences. Such faithfulness has led us to make the attempt to provide some permanent spiritual help for them. They have gladly opened their houses, and three or four of our Christians from Vakkam and Attingal go on Sundays, conducting prayers, preaching and teaching the Word, and encouraging the people generally in the Gospel and faith of Christ. The seed has been sown in good soil, and the harvest is bound to follow.

"Peringamala is purely virgin soil, situated four miles in the jungle, and at the foot of the Ghauts—a terribly feverish district. The people living thereabouts have been driven there by stress of circumstances to seek a livelihood, and have been, till quite recently, absolutely neglected. Nearly two hundred of these poor people have repeatedly asked for some instruction and Christian help, and we feel that we cannot longer be deaf to their cry. We have cleared the jungle, and erected a rude church, as an initial effort, at a cost to the Mission of Rs.15 (seventeen shillings and sixpence), the people themselves rendering some help by their labour in erecting it."

Hopeful prospects of the Mission.

The prospects of the Mission are, on the whole, full of hope. Mr. Osborne says :—

"Our prospects are hopeful indeed, for which we give unfeigned thanks to the Great Ruler of hearts. On every hand many and frequent appeals are being urged upon us to open schools and to establish congregations. There are large numbers who are asking for Christian instruction, and willing to become adherents; and many more for various reasons, many of them quite obvious, are willing to be taken under the wing of the Mission. In many parts the people are smarting and chafing under the rigours of the caste system; are longing for freedom, but dare not yet break away from the social and ceremonial chains which bind them body and soul. Such look upon the Christian religion as a great liberator and equaliser, and we rejoice that it is so."

Deeply interesting work.

Mrs. Osborne has suffered severely from illness, but has continued, with the aid of a Bible-woman, the deeply interesting work she commenced last year among the prisoners in the Trevandrum Jail and the inmates of the Government Leper and General Hospitals. She writes :—"All, both men and women, have made good progress in reading, and the latter also in sewing. Many who eighteen months ago did not know a single letter can now read the Bible which, through the kindness of a friend, I have been able to present to them."

Female agents needed.

Mrs. Osborne has also accompanied her husband several times into the district, and, with the Bible-woman, has everywhere visited the heathen women, and has met with a hearty reception. She pleads earnestly for means to maintain a number of female workers among the women and children.

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary: REV. J. W. GILLIES.

Native Pastor: REV. C. SAMUEL.

Statistics :

English Missionary :—		Church Members	422
Male	1	Other Native Adherents	2,774
Native Agents :—		Schools	30
Ordained	1	Scholars—Boys and Girls	869
Preachers	13	School Fees	£18 2 7
Christian Teachers	34	Local Contributions	85 16 9
Bible-women	4		
Christian Female Teachers	13		

A needy district.

It is not easy to present an adequate view of the conditions and needs of such a district as this in the brief paragraphs of the Society's report. Admittedly the most backward portion of the Travancore Mission, it has usually been overshadowed by the claims of Trevandrum. Mr. Knowles endeavoured, and with some success, to extend the work of the Mission before he was transferred to Pareychaley, but it was only a beginning. Mr. Gillies has with great energy given himself to the same task, and there are encouraging signs of response to his efforts, but what has been done only reveals more clearly what is required.

Improved education urgent.

There are twenty-three congregations in the district, comprising in all 2,750 persons who have renounced heathenism and placed themselves under Christian instruction. The furthest of these congregations is thirty-eight miles from the head station. Some of these groups of Christians are very small and are grievously oppressed as serfs of the wealthy heathen. Their places of worship are, in many cases, very poor sheds, and they are too poor to provide themselves with anything better. They are very ignorant, only about 400 being able to read. It is not easy to obtain suitable catechists and schoolmasters to work in the district, because there is a prejudice against it in other parts of Travancore on account of its unhealthiness. The most urgent need at present is, therefore, improved general education, partly that the Christians may become better acquainted with the Scriptures, and partly that by this means better material may be available for training men for Christian work. There are at present twenty-two village schools for boys and eight for girls, containing 833 pupils, and in addition thirty-five boys and twenty-five girls are now in the boarding schools in the head station.

New life in female work.

Three of the ten Bible-women who were at work at the beginning of the year have retired, two on account of old age, and the third from ill-health. Their places have not yet been filled because the Mission funds were reduced. In March, 1895, Mr. Gillies married Miss Maclean, a lady missionary of the Society in Calcutta, and Mrs. Gillies has taken the work among women, and also the five schools in Quilon town, under her care. Her influence appears already to have brought new life into this section of the work, and will doubtless be more marked for good as time goes on.

Approaching departure of Rev. C. Samuel.

The Mission has during the past thirteen years enjoyed the services of the Rev. C. Samuel as an assistant missionary, and Mr. Samuel has laboured indefatigably for the good of the people. He now feels it to be necessary to return to his home in Nagercoil on account of advancing years, and his removal will be a loss which it will not be easy to fill.

Larger provision would yield a rich return.

Mr. Gillies, while feeling hampered in every direction by the lack of funds and by the lack of qualified native workers, writes most hopefully of the people among whom he is labouring. He says: "The poverty of our people is very great; nevertheless they are prepared to sacrifice what little they have for Christ's sake, and are earnestly striving to live a Christian life." Mr. Samuel's report affords abundant evidence of the truth of each part of this statement. Larger provision for the extension of work in this district would yield a rich return.

[For further notices of the TRAVANCORE Mission, see *Chronicle*, 1895, May, p. 140; June, p. 172; October, p. 269; December, pp. 336-7; *Chronicle*, 1896, January, p. 16; March, p. 49.]

Madagascar.

An epoch in the island's history.

THE year 1895 marks an epoch in the history of this large and interesting island, and will undoubtedly prove a turning-point in its fortunes. Independent hitherto, it is now a conquered country; and instead of proudly posing as an equal of the "great powers," and by subtle, crafty diplomacy playing off one European nation against another, the native Government has passed under French domination —taking its orders from officials of the Republic—and is made to move forward, not at its own jog-trot pace, but at the speed required by its new masters. Short though the French occupation has been, great changes have already taken place; and the next few years will probably witness immense improvement in the matter of roads, waterways, and material progress generally. Had the Hovas been wiser, more enterprising, and readier to encourage the introduction of foreign capital, possibly they might then have maintained their sovereignty. But weighed in the balance they were found wanting;

IV.—TRAVANCORE.

Stations.		*Missionaries.*
Nagercoil . . (*p.* 103)	. .	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883.* J. E. Dennison, 1892. Miss Kate Derry, 1892. *Native Pastors*—J. Joshua, Nagercoil. V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionary*—C. Satthianathan, 1879.
Tittuvilei . .	. .	*Assistant Missionary*—M. Nallathamby.
Neyoor . . (*p.* 108)	. .	I. H. Hacker (*m*), 1877. Arthur Fells, M.B., C.M. (*m*), 1892. Mrs. Baylis Thomson, 1884.* Miss MacDonnell, 1892. *Native Pastors*—S. Zechariah, Neyoor. P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Kadamaleikunnoo.
Pareychaley . . (*p.* 111)	. .	Joshua Knowles (*m*), 1880. *Native Pastors*—S. David Sylum, 1893, Pareychaley. S. Matthias, 1893, Martandam. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—Joseph Kamalam, 1867.
Trevandrum (*p.* 112)	. .	H. T. Wills, M.A., B.Sc., F.G.S., 1892. T. W. Bach (*m*), 1894. *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum. *Assistant Missionary*—Anbudian Devalam, 1872.
Vakkam . . (*p.* 115)	. .	W. D. Osborne (*m*), 1893. H. Hewett, 1893.
Quilon . . (*p.* 117)	. .	J. W. Gillies (*m*), 1892. *Native Pastor*—C. Samuel, 1879.

Total.—Eleven English Missionaries; Three Female Missionaries; Twenty-one Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
				Ordained.	Preachers.	Christian Teachers.	Bible Women.	Christian Female Teachers.			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
Nagercoil .. 76 Out-stations..	1809 ..	3	1	6	32	134	30	22	1716	10866	101	7154	81	2964	246	15	10	13	1532	2	0	9	498	12	2
Tittuvilei .. 16 Out-stations..	1866 ..	..	..	1	12	20	9	5	289	1795	22	879	19	620		..		4	541		..		132	1	11
Neyoor .. .. 61 Out-stations..	1828 ..	2	2	3	54	108	39	17	1383	10919	70	1730	57	2904		..		14	1035		..		597	14	8
Pareychaley .. 83 Out-stations..	1845 ..	1	..	5	55	111	8	9	1726	17361	84	5256	82	3052		..		7	835		..		421	6	7
Trevandrum .. 58 Out-stations..	1838 ..	2	..	5	32	59	6	13	1321	10844	..	..	54	1500		..		2	461		..		230	13	2
Vakkam .. .. 8 Out-stations..	1893 ..	2	..	..	5	10	..	3	60	540	..	..	8	297		..		1	60		..		10	8	11
Quilon .. .. 22 Out-stations..	1821 ..	1	..	1	13	34	4	13	422	2774	23	970	22	591	14	0	9	8	278	4	1	10	85	16	9
Totals ..	..	11	3	21	203	476	96	82	6917	55099	300	15989	323	11928	260	16	7	49	4742	6	2	7	1976	14	2

THE

ONE HUNDRED AND SECOND

REPORT

OF THE

London Missionary Society.

From April 1*st*, 1896, *to March* 31*st*, 1897.

London:
PRINTED BY ALEXANDER & SHEPHEARD,
LONSDALE BUILDINGS, 27, CHANCERY LANE, W.C.

By the generous help of local friends, the school-house has been thoroughly repaired and entirely re-furnished. Mrs. Knox writes :—

> "In addition to the repairs, &c., Sree Rajah Gajapati Rao, C.I.E., K.C.M.G., with his usual generosity and kindliness, has given us two pieces of land, one at either end of the school. Heretofore we had no land at all that could be used as a playground or place for drill. We are very grateful to the Rajah for the use of this land, as it increases the value of the premises very greatly. Up to the present we have seemed to be hemmed in with native huts. The one nearest to the school we bought, and had cleared away."

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE district of NAGERCOIL takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. Its area is about 170 square miles, with a population of about 132,000. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries :

REV. JAMES DUTHIE.
REV. A. L. ALLAN.
MR. J. E. DENNISON.
MISS KATE DERRY.

Native Pastors :

REV. J. JOSHUA.
REV. V. SOLOMON.
REV. J. NATHANIEL.
REV. J. MOSES.
REV. S. PARABARATADIMEI.

Assistant Missionary : REV. C. SATTHIANATHAN.

Statistics :

English Missionaries :—		Church Members	1,746
Male	3	Other Native Adherents	10,961
Female	1	Schools	92
Native Agents :—		Scholars—Boys and Girls	4,574
Ordained	7	School Fees	£344 15 11
Preachers	35	Local Contributions	£596 11 10
Christian Teachers	119		
Bible-women	27		
Christian Female Teachers	24		

TITTUVILEI.

Statistics :

Native Assistant Missionary	1	Church Members	291
Preachers	11	Other Native Adherents	1,830
Christian Teachers	21	Schools	31
Bible-women	9	Scholars—Boys and Girls	1,051
Christian Female Teachers	4	Local Contributions	£100 18 6

Oversight of district.

Mr. Allan returned from furlough in December, and during his absence the oversight of the district was maintained by Mr. Wilkinson (a former missionary of the Society) until the month of May, when Mr. Duthie was able to take it up; and, despite other pressing claims upon his time and strength, he succeeded, by the willing help of native brethren, in maintaining missionary operations with regularity and energy.

The staff of native agents numbers 129, most of them being schoolmasters, and many of them are very efficient workers.

Agents.

Mr. Duthie finds that the state of a congregation affords, as a rule, a searching test of the character of the catechist. In places where the people are found sleepy and indifferent—cases which, alas, are too common—it is also found that the catechist is worldly and careless. While there is great need for fuller consecration, and a loftier tone of piety in the native ministry, there is undoubtedly excellent material for producing preachers who shall effectually influence their fellow-countrymen. In proof of this Mr. Duthie writes :—

Congregations reflect catechists.

> "We have just had a visit from a noted native evangelist, Mr. V. D. David, whose sterling character, zeal for souls, spiritual attainments, and marvellous power of presenting the truth to his fellow-countrymen have much impressed us. I have heard many addresses in Tamil more correct and finished. Many of our preachers are able speakers; but what characterises David is the manifest spiritual power which accompanies his words, moving hearts of preachers and people alike as 'the trees of the forest are moved by the wind.' David's visit has made us feel what possibilities there are in the native church here, as in other churches, if only the great renunciation—self—were made, without which the Lord cannot use us in His service. Compared with such a man, many of us are far behind; but the fact that 'Tamil David' does belong to the native Christian community fills us with hope and confidence that the church here will yet become a mighty power in the land."

A noted evangelist.

On the administrative side of educational work, the past year has witnessed two important new departures—one, the introduction of another code determining the conditions of grants from the Maharajah's Government, and the other the formation of local councils composed of the European missionary and leading members of the community in each locality. These councils have been designed to bring the people into closer contact with the working of the schools in which their own children are being trained; and, should the experiment succeed, not only will the missionary be relieved of much routine work, but a healthy interest and a deeper sense of responsibility for the education of their children will be aroused in the parents.

Important departures.

Each of the four larger congregations in the district has its own pastor, working under the supervision of the missionary. But Mr. Duthie, while testifying to the earnest labours of the four pastors, is of opinion that the Mission has not yet reached a stage when pastorates of indefinite duration are desirable, and would prefer a system of rotation. This, he thinks, would give both to pastors and people a freedom of movement and an elasticity in method which are sorely wanted.

Question of pastorates.

There is a great deficiency in the number of voluntary helpers, and especially a lack of men qualified by character and zeal for the office of deacon.

Deficiency of volunteers.

Mr. Duthie has carefully investigated the condition of the churches in the matter of self-support, and finds that the contributions fall short even of the sum required for maintaining the native agents. He writes :—

Self-support

"It would ill become me to disparage the efforts of the people, especially in these times of scarcity, and when I know how much more is done now than formerly. Yet it is high time for the Travancore Christians to seriously consider how much longer it will be decent for them to look to British Christians for help to maintain their native teachers. My hope and belief is that when the matter comes home to the people and is properly understood, there will be, ere long, as there ought to be, great advance made in this respect, especially in the older and more forward districts of our Mission. A way of helping forward this matter has appeared to me to be the holding of special deacons' meetings. One such meeting was held during the year in our large central church, and numerously attended. The need for increased effort was put before the meeting, and an excellent spirit prevailed. Much pains was taken at our Sangams to enforce on the people generally the duty of giving, especially giving according to the Scripture method, 'On the first day of the week.' At no distant date, I trust, the number of congregations in this district not self-supporting will be comparatively few."

Sunday-school demonstrations.

Increased interest has been taken in the Sunday-schools, but much remains to be done in order to secure a constant supply of capable voluntary helpers. Mr. Duthie has introduced the plan of holding large aggregate gatherings of the children. Concerning these effective demonstrations Mr. Satthianathan says :—

"During the year two children's meetings were held in two central places of the district—viz., Thamareikulam and Nagercoil, on the 11th and 19th November respectively. Four addresses were given on the following subjects—viz., 'Children at Home,' 'Children in School,' 'Children in the Church,' and 'Children at Play.' The Nagercoil meeting consisted of the children studying in schools in the western parts of the district. In accordance with the notice previously given, the children, whose number exceeded 1,100, and their teachers and other mission agents of the district, with the students of the catechists' class and the music master, were awaiting the arrival of the Rev. J. Duthie, who arrived on the spot, and arranged the children by threes and ordered them to go in compact order, preceded by the choir and instrumental music. In this way the procession moved along, attracting the attention of the onlookers all along the road until it came to the verandah of the church, where the Peiscar of the southern division, the missionary ladies, Mrs. Duthie and Miss Derry, and Mr. Dennison were present. The children were arranged to sit in order on the floor of the church. The meeting was opened by singing. One of the boys repeated the twenty-third Psalm. Then one or two songs were sung with harmonium accompaniment by the music master and a student in the catechists' class. Then the children's contribution list was read by one of the students of the theological class."

Indifference of Christians.

Mr. Satthianathan superintends the work of 50 congregations, and is assisted by 6 evangelists, 14 catechists, and 16 schoolmasters. The various organisations have been regularly maintained, but there is little of exceptional interest to record. He says :—

"The total number of the Christians baptized in congregations which I am connected with is 3,956. During the year 255 were admitted into the church by the ordinance of baptism, of whom 96 were adults, and 159 children. The baptized people form the majority of our Christian community. There are several applications for baptism, and I hope they will soon be admitted into the church. There are still 1,749 not yet baptized. These figures indicate the indifference and carelessness of many of our people. They call themselves Christians and attend Divine worship for long years, but are so unimpressible and unteachable that they do not seek baptism. Some are not found worthy of it, because they give little or no evidence of their having passed from death into life. The great difficulty seems to be, however, in getting men and women who have been so much under the debasing and demoralising influence of demon worship to apprehend the truth of the Gospel. There is certainly room for a large work of evangelisation in the circle of our nominal Christian community. Efforts are being put forth by revival meetings which are held in every church to quicken such people."

Revival meetings.

These revival meetings have been held once or twice in the year in every congregation, with more frequent meetings for the young people. Addresses have been given, chiefly on the ' Power of the Holy Spirit," and upon the "Paramount Duties of Christians." Already good results have followed and are manifest in every department of church enterprise.

Establishing in the faith.

The Mission at Nagercoil appears to have reached a stage when, blessed with many adherents, it has more and more seriously to face the problem of establishing, strengthening, and settling them in the faith. Mr. Duthie writes :—

"What the church demands of its members in the way both of character and intelligence is, undoubtedly, coming to be better understood; higher and more worthy aims are being sought after in many cases, and while it continues to be true that the majority of our people do not, in their religious life, rise much above themselves, or feel the pressure of needs other than those that relate to their own personal salvation and concerns, individuals in many congregations are to be found, with some higher than mere self-seeking ideas, who have caught glimpses of the greatest truths of our religion, who are realising increasingly the value of these in their own experience, who better understand the great end and object for which the Church of Christ exists, and so begin to make efforts for the general good, urging the acceptance of Christ and His salvation on their idolatrous neighbours. Signs are not wanting that the evil caste spirit amongst our people is being resisted; but it is humiliating to have evidence forced upon us every now and then that this enemy of all good is still powerful, even amongst church members. To 'the expulsive power of a new affection' we chiefly look for the casting out of this demon. Education, too, is doing its part. So is Christian civilisation with its elevating tendencies and humanising spirit."

College classes.

The students in the college classes have increased from 14 to 19 in the year, and this increase is very satisfactory in view of the fact that while formerly help was given to more than half of the boys for the payment of fees, all but one now pay for themselves, a sign that the people of the district are feeling the value of a good education. In the Primary School there are 330 scholars, 120 of whom are boarders. Through the generosity of the late Mr. Septimus Scott, the first part of the new college building has been erected, but £200 still remains to be provided in order to complete and furnish the college :—

Red-letter day.

"The corner-stone was laid by the Rev. J. Duthie, who has been instrumental in obtaining the money, on the 16th October, in the presence of a large company of Christians and Hindus, all of whom considered the ceremony as marking a red-letter day in the annals of Nagercoil. In his speech, after laying the stone, Mr. Duthie gave a short history of the growth of educational work in the Travancore

Mission, showing that, from the very first, education formed a very important department of mission effort. He also alluded to the fact that two Dewans of Travancore had been educated in the college, which at that time was known as the Nagercoil Seminary. It was also pointed out by one of the speakers that the teaching of the Gospel and the building up of the moral character of the students was the most important part of the college work, and would always have the first place in the minds of those responsible for the carrying on of the institution."

Progress of students.

The teachers have on the whole worked well, and the results of the annual examination have been good. Most of the boys have been promoted, very few being left to continue a second year in the same class. The health of the students has been very good, and the temptation to overdo mental work has been successfully met by the introduction of games involving moderate physical exercise. The Sunday-school, the Y.M.C.A., and the special services with the boarders on Saturday and Sunday evenings, have all been productive of spiritual results.

A praiseworthy effort.

Work amongst the women has been carried on by Mrs. Duthie and Miss Derry. The staff of Bible-women has been reduced from 31 to 27. The total number of women under instruction is 1,041. One teacher, Yesudial, is employed solely in teaching those who are able to read—that is to say, former pupils of our own schools or of the Bible-women. Mrs. Duthie says :—

"In the statistics of our work it will be noticed that of the 1,041 women under instruction 162 are Christians. This statement needs a little explanation, as it denotes a new departure of our zenana work during the past year.

"When visiting the native congregations in the Tittuvilei district, I found, to my great sorrow, how very ignorant many of the Christian women in these congregations were. Most of them were unable to read, and were altogether in a very low condition. I felt that something must be done to help them, and, after consideration, I came to the conclusion that, instead of sending all the Bible-women to Hindu houses and villages, we would, at least for a year, as an experiment, send some of them to work amongst the Christian women in the congregations. A Bible was promised at the end of the year to each woman who, by that time, was able to read. Examinations have been occasionally given, and great progress has been made. About fifteen women are entitled to receive a Bible. This is a most praiseworthy and encouraging result. The majority of these women are very poor, and have to go to the hills during the day to earn their living. They come back in the evening tired with the long day's work, but it is only then that they can have their lesson—from seven till ten o'clock. That so many of them have learnt to read under these difficult conditions is most creditable and satisfactory. I meet the Tittuvilei women once a month, and hear their report of how the work is going on."

Increased attendance.

Miss Derry reports a larger average attendance at the day-schools, and a still greater increase in the attendance at the Sunday-schools. In some places it is difficult to retain girls at school after they are seven or eight years old, because at that age they are able to earn 3d. or 4d. a day by weaving, and this is a great temptation to the parents. Mrs. Duthie writes :—

> "I may mention that, for a number of years, a small grant-in-aid for our schools has been received from the native Government; but, with the close of the year, new rules for regulation of such grants came into operation. Our teachers, though they are the best we have been able to employ, and have done in the past very good work, may not, under the new rules, be considered as qualified, in which case the aid hitherto given will cease. Up to the date of writing this (January 23rd, 1897) only one of our schools has been recognised. I fear we shall receive no help for the other schools. I much regret this, as they are well managed and deserving of encouragement. This is especially the case, as they are girls' schools, which the missionary ladies were the first to establish in the country, long years before the native Government moved in the matter. If possible, we shall carry on the schools in some way rather than close them, but it will be much more difficult than before, and may involve the curtailing of work in other directions."

Orphanage.

There are forty-one girls in the Orphanage, and many more desire to enter, but the means of supporting them are not yet forthcoming.

Sale of Bibles.

There are many opportunities of circulating portions of Scripture among the heathen, and, through the kindness of Mrs. Evans, of St. Helen's, 349 Bibles, Testaments, and Gospels have been procured and sold during the year. But the fund is now exhausted, and many applications for Bibles have been regretfully refused.

Lace industry.

The lace industry prospers; 100 women are already engaged in it; but the orders for lace are more numerous than can be executed, as many of the women can give only their leisure time to the work.

Tittuvilei district.

The TITTUVILEI district continues under the superintendence of Mr. Duthie. The hard times, consequent upon a succession of bad years, have proved a considerable hindrance to the work. Four catechists and one schoolmaster have been obliged to return to secular employment, and it has been found necessary to dispense with the services of two of the Bible-women, while the Boarding School and Training Class for Teachers have recently been closed owing to lack of funds. There are sixteen congregations in the district, and while in eight of them the numbers range from 100 to 360 adherents, the others are very small. The contributions have been liberal, considering the poverty of the people. There is a growing desire for Gospel ministrations, and the people are bestowing more attention upon their chapels and chapel furniture. One cheering feature of the Mission is the increase in the amount of Christian work done by the members.

Memorable meeting.

A memorable meeting was held on the 15th of March, when Mr. Duthie baptized two new converts, a father and his son, from a large heathen village full of superstition and idolatry. Of this meeting Mr. Nallathamby reports:—

> "It was our great pleasure to observe the happy coincidence that forty years ago, on the 15th of March, 1856, the Rev. J. Duthie landed in Madras to preach to the heathen and to do good to our countrymen. Feeling that his ministerial efforts in our midst have been productive of immense blessings, we returned thanksgiving and prayer on his behalf."

Work for women.

The efforts for the mental and spiritual improvement of the women have been followed by good success. At present more than 170 are learning to read, and, through this work, many are being drawn to the Christian services.

Girls' School.

The Girls' School at Tittuvilei contains sixty scholars, and proves a feeder to the Orphanage at Nagercoil, where the girls receive a higher education. There are twenty-one day-schools, with 1,051 scholars in all, and there is good reason to expect that out of these schools will come a large supply of agents for the future native ministry.

Converts.

The assistant missionary has kept up his preaching among the heathen, and reports that, during the year, 152 persons came over to Christianity.

[For further particulars of the NAGERCOIL Mission, see *Chronicle*, 1896, December, p. 283.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

Missionaries :

REV. I. H. HACKER. | MRS. BAYLIS THOMSON.
MR. ARTHUR FELLS, M.B., C.M. | MISS MACDONNELL.

Native Pastors ;

REV. S. ZECHARIAH. | REV. P. YACOB.
REV. B. MANASSEH.

Statistics :

English Missionaries :—		Church Members	1,359
Male	2	Other Native Adherents	10,928
Female	2	Schools	61
Native Agents :—		Scholars—Boys and Girls	3,753
Ordained	3	School Fees	£28 4 2
Preachers	55	Local Contributions	£358 18 2
Christian Teachers	96	Do., Hospital	£313 19 10
Bible-women	41		
Christian Female Teachers	17		

A large Christian community.

The Christian community in and around Neyoor is very large—numbering over 10,000 people. There are sixty-one churches, three of which support their own pastors, and the rest are worked by catechists and evangelists under the direct oversight of the European missionary, Mr. Hacker, who, being freed from other and exceptional duties, was able to devote the whole of his time to Neyoor.

Three self-supporting churches.

Of the three pastorates the oldest, that of Neyoor itself, continues to enjoy the services of the Rev. Samuel Zechariah, who has filled the pastorate during the whole thirty years of the existence of the church. All the varied agencies of an active Christian society have been at work, and the pastor joyfully records very encouraging results.

In the second pastorate—at Kadamaleikunoo—the Rev. B. Manasseh, who was appointed in 1879, has had a fairly prosperous year of work; but in the third pastorate—Devikodu—there has been considerable disorganisation owing to the presence of discordant elements, which the pastor, Rev. P. Yacob, has been unable to control. Mr. Hacker writes :—

"My sympathies are very much with him, for he has for many years lived a devoted life amongst them. In 1888, when cholera raged about this pastorate, nearly a hundred of his people died, and night and day he bravely stood by the side of his suffering people, visiting the sick and dying, and burying their dead, when scarcely any stood beside him. As he is getting old, it has been thought well to arrange for him some lighter work in the district, and a young strong man has been sent to Devikodu, so that I hope in time we may be able to report much better prospects at this place."

Additions to the church. The number of church members in the district has reached 1,359. It would be easy to increase this number "by leaps and bounds" were the missionary to receive at once, from the ranks of the baptized, all who desire church fellowship. It has, however, been found best in the long run to submit all candidates to a protracted probation, for the double purpose of instructing their minds and testing their motives. The following is an example of the testimony given in the cases of the thirty men and women admitted during the year :—

Testimonies "He is forty-five years of age. He was baptized last year. Twelve years ago he was convinced of the folly of idolatry and gave it up. For some years he was careless, and leaving heathenism did not change his heart. But since then, through reading the Bible, he was convinced of sin, and felt the power of the Holy Spirit working within him. He was engaged in an occupation which was unsuitable for a Christian man, and at much personal loss he gave it up. He confesses that God's grace has enabled him to overcome temptation, and acknowledges that his life's devotion can be no return for the abundant love of Christ, and he asks to be a church member that he may glorify Christ all his life."

Here is another :—

"He is true in his life and anxious that the good news of the Gospel shall spread. He has had for years some heathen families, who live near him, on his heart and in his prayers, and has been earnestly trying for their conversion. He has year after year been showing them, not only the folly, but the sinfulness of idolatry, and also the necessity of coming to Christ for salvation and peace. When any of them are ill he visits them and prays for them. When they offer to demons he remonstrates with them with great patience. Although he has gone on for years they did not yield to his advice, but his non-success did not discourage him. He persevered and trusted God for good results. This year, to his great joy, he has been allowed to lead one family to the feet of Jesus, and he hopes that others will follow their example."

Tamil evangelists. As in Nagercoil so in Neyoor the visit of the two Tamil evangelists, Messrs. David and Wadsworth, was warmly welcomed and abundantly blessed.

New work. New work has been commenced in four villages during the year. In two of them the movement is a direct result of the Medical Mission and of the self-denying efforts of the medical evangelist, Mr. James, who thus writes :—

"For eight or ten years I have made frequent visits to the town of Palpanabapuram, which was once the capital of Travancore, and even now is a most important town, and I have often wished that our work could be established there. A year or two ago some poor patients came to our hospital, and during their short stay here they acquired some knowledge of the love of Jesus Christ, and on their leaving the hospital they promised that they would live up to the knowledge they had received. I constantly visited them after, and finally resolved that a school ought to be erected, but as I had no money for this purpose I spoke to some of my native friends, and we formed ourselves into a committee for the purpose of putting a teacher amongst them. Each member took the responsibility of contributing a rupee a quarter. This continued for some time, but the friends could not continue their subscription. But there is now a small building erected suitable for a school and chapel. Some twenty-five children are learning regularly, and on Sundays services are held both at morning and noon. Six persons have been baptized by the Rev. I. H. Hacker, and a few more are candidates for baptism. To complete a small chapel, a house, and to make use of the well which has already been sunk, Rs. 100 is needed. I have already received Rs. 30 from native friends and also material for building.

"I am exceedingly pleased to say that a new congregation is formed amongst some pariahs at Pattanvilei, near to Kothicodu. Mr. James, evangelist, some months ago, visited a patient here and used the opportunity for preaching the Gospel to these poor people. They were so pleased to hear the good news that they continued together and put up a shed, where their children are being taught, and their Sunday services are held. Rev. I. H. Hacker, who paid a visit there on the 8th November, made their hearts glad by promising if they tried their best he would help them to put up a better building and provide a teacher for them."

Vernacular schools.

The educational work in the vernacular schools, of which there are sixty under the care of ninety teachers, appears in Mr. Hacker's judgment to be in peril from the operation of the new Code. But it remains to be seen whether the stringency of the new regulations will seriously hurt these schools in the long run, and we hope that present fears may be allayed and soon dispelled.

English School.

The English School in Neyoor has done remarkably well in the direction of preparing boys for taking university degrees.

Scripture teaching.

In all the schools the teaching of Scripture holds the leading place, and through the instruction given to the children the light is passing onward to the homes of the people.

"The following heathen girls, named Mariackanoo and Mariamei, who learned in our mission school, are the means of giving instruction to their parents. These are able to sing Christian lyrics, and so every evening before their supper they conduct a regular service. Lately, when I visited their parents, they told me that they hear Christian truths through their children, and that they are prepared to come to the chapel as early as possible.

Scripture Union.

Mr. Aseervatham also speaks of a Scripture Union for children as follows :—

"A Children's Scripture Union has been organised this year in connection with our Association. It has twenty members, and they all use the Scripture Union cards kindly given by Mrs. Hacker, who takes great interest in this movement for the children. Every Sunday evening they have a meeting, at which they are questioned on the portions read during the week, and exhorted to become little Samuels, Timothys, and Obadiahs.' "

Leaflets.

The leaflets, for which the paper and pictures are supplied by the Children's Special Service Mission, and for which the articles have been translated into Tamil by Mr. Hacker, have proved an attractive and interesting means of spreading the Gospel amongst the young.

Girls' Boarding School.

The Girls' Boarding School has been under the superintendence of Mrs. Hacker. There were seventy-two pupils at the close of the year. Regular attendance, good health, good work, satisfactory conduct, have made the year one of great prosperity, and, besides all this, the special mission of the Tamil evangelists, in the middle of December, led to confession of faith by a great number of the girls. Feeling the spiritual good of the children to be urgent, Mrs. Hacker deferred the customary annual examinations, in order that the children might take full advantage of the evangelists' visit, and this action of hers was fully justified by the results. The head teacher, Mr. Daniel, writes :—

Little missionaries.

"Most of our girls act like small missionaries while away in their homes enjoying holidays—teaching often the heathen girls in their neighbourhood the hymns, lyrics, and the verses they had learnt in the school, and asking them to attend service in the chapel. Indeed, several of them make the most of their opportunities, utilising the talents entrusted to them.

"The school sends out at the close of the year eleven of our prominent elder girls. They are all excellent young women, and were in the school six or seven years enjoying all the advantages of this institution. Their lives have been much better since giving their hearts to Jesus. Several of them walked in closest fellowship with the Lord, and always maintained a good character. No doubt they have tried Jesus Christ for themselves as a Redeemer and Friend, and can say to every unconverted person 'Come and see.'"

A noted industry.

The embroidery industry has been maintained on the lines of past years. There is no difficulty in selling the articles, as the Neyoor embroidery is becoming "noted for its prettiness and durability." This enterprise employs seventy women, while twenty young girls are preparing for it in the school. The women find their monthly earnings a great boon.

Bible-women.

Five Bible-women have been at work throughout the year. Their labours consist of house-to-house visitation for reading and explaining the Scriptures, the distribution of tracts, and the superintendence of prayer-meetings.

Zenana visitation.

Mrs. Thomson, who has had nearly forty years' experience of life in India, and knows the language of the people thoroughly, has hitherto superintended and shared the labours of thirty Bible-women and zenana teachers. But, on the 4th of April, she went on furlough, and since that time Miss MacDonnell, in such time as could be spared from her duties in the Medical Mission, has taken charge of the zenana work. She met the Bible-women, for their encouragement and instruction, once a month, frequently accompanied them in their visitations, and is able to report that the work is being diligently prosecuted. She writes :—

"I am sorry that I cannot write as full a report of the year's work of the Bible-women as Mrs. Thomson has been in the habit of doing, owing to the fact that the best times (morning and evening) for visiting are just the times when hospital duties require my attention. On several occasions I attempted visiting in the evenings, but the crowds of children proved too much for me; in some two villages I was positively mobbed. Mrs. Thomson, with her splendid command of the language, could control these elements, but I was utterly unable to do so, and I often returned in deep humility at my want of power."

Increase of patients.

The seven years of drought in the Travancore district were followed, in 1896, by abundant rains, with every promise of an excellent harvest, and while, in this respect, Travancore is unlike the famine-stricken parts of India, in the matter of public health it is also in a more favourable condition. There has been no great epidemic during the year. Nevertheless, the total number of patients treated by Dr. Fells, Miss MacDonnell, and their assistants, has risen during the year from 48,000 to nearly 56,000. These numbers prove that western methods of medicine are slowly becoming popular. At least one-half of the Christian population has received medical help during the past year. Dr. Fells bears testimony to the calm and trustful spirit in which the Christians meet sickness and bereavement, and contrasts it with the uncontrolled frenzy frequently shown amongst even the cultured Brahmins. He has twice visited the northern portion of the district, and there combined medical with evangelistic work, and supervised the labours of resident medical evangelists.

Led to worship.

In Neyoor itself there have been no events of outstanding importance at the hospital; but it may be mentioned that whole families have been led to attend Christian worship through the kindness and the instruction received by the women in the maternity ward.

Nursing staff.

On the nursing and special women's work Miss MacDonnell writes :—

"During the year there has been no change in our nursing staff, and the five women mentioned in the last report have become very real helpers. In addition to the practical training received in the wards, they have gone through Haultain and Ferguson's course of obstetrical training, Mr. James having translated the book into Tamil for this purpose. They have also had better opportunities this year for practical bedside training in this department.

"We have still much difficulty in getting suitable women for this work, for past experience shows that they must be of about forty years of age and of sufficient education and intelligence to adapt themselves readily to new ideas and methods—a class of women not often met in this country.

"Lois, the hospital Bible-woman, continues her quiet, faithful ministrations amongst the out-patients and by the bedsides of the in-patients. Few leave the hospital without taking with them some simple Gospel message of love taught them by Lois. Frequently, too, she goes to the houses of some of the women who have been in-patients."

New hospital

The new hospital at Karakonam is nearly finished, and was to be ready for occupation early in 1897. After the present report, the name Karakonam will not again be used by the missionaries, but will be replaced by the official name of the district, and the hospital will henceforth appear in our reports as the Ravennacheri Hospital.

In gratitude for the successful treatment of his wife, one of the leading Syrian Christians, Kotharakarai, offered the Mission a piece of land for the erection of a hospital. The site is excellent, and the need of a hospital is great. But until this generous offer was made the difficulty of obtaining a site appeared insurmountable.

Leper Asylum.

The Leper Asylum has had a comparatively uneventful year. The number of inmates varies from thirty-six to forty.

Orphanage.

The number of children in the Orphanage is twenty-one, and under the care of Mrs. Fells they have enjoyed the privileges of a cheerful and harmonious home life.

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1896, October, p. 232.]

PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionary: REV. J. KNOWLES.

Native Assistant Missionary; REV. JOSEPH KAMALAM.

Native Pastors:

REV. S. D. SYLUM.	REV. A. SAMUEL.
REV. S. MATTHIAS.	REV. N. JOSEPH.

Statistics:

English Missionary:—		Church Members	1,805
Male	1	Other Native Adherents	17,643
Native Agents:—		Schools	87
Ordained	5	Scholars—Boys and Girls	3,990
Preachers	58	Local Contributions	£491 6 10
Christian Teachers	103		
Bible-women	8		
Christian Female Teachers	10		

A vigorous work.

The various departments of work in this large mission district have been carried on vigorously and successfully throughout the year. To Mr. Knowles has again fallen the task of organisation and direction, and the native agents have done their work with great zeal, steadiness, and patience.

Problem of self-support

The problem of securing native support for the native ministry has advanced one step towards solution. Mr. Knowles writes:—

"A finance committee was appointed, consisting of the missionary, Rev. S. Matthias, Laban, evangelist, David Weeks, evangelist, and the Mission writer, Job. It was expected that the native contributions, with the help of Rs. 1,000 from the Directors and home contributions, would suffice to pay the salaries of the native pastors, evangelists, and catechists labouring in the churches, and I am pleased to report that our expectations have been realised. The salaries of the agents (including the pastorates) and other special agents amounted during the year to Rs.4,845 13a. 14p. The native contributions (*all* native contributions) during the year was Rs. 3,815 7a. 2p. The agents seem to me to deserve a word of praise. Of course, the above includes only the salaries of native pastors, evangelists, and catechists in charge of the congregations, but I think it speaks well for the native Christians that, with congregations having over 18,000 adherents, they have supported the agents so well."

Help still needed. We must, however, caution readers against supposing that this liberality on the part of natives renders them independent of European help. Many other expenses have to be defrayed, such as the cost of erecting churches and schools, the maintenance of reading-rooms, the expenses of opening up new work, and of special evangelistic tours. Mr. Knowles writes :—

"We should be exceedingly thankful to any friends at home who would help us in erecting suitable chapels for the congregations. In a few of the principal places, such as Kristukovil, Irenepuram, and Pareychaley, there are suitable buildings; in most of the other villages the buildings are very poor indeed, and in a few places there are only sheds. £20 would (with the help the people would be able to give) suffice to build a village chapel, and I shall be glad to send photographs of people and plans of chapel to any friends who would like to help us to erect chapels.

"The pastorates have this year paid their own agents. This is encouraging, for if the older centres of work can only be made to support themselves, the way is open for beginning new work and carrying the glad news further afield. The people at Martandam especially have, with, I believe, a considerable amount of self-denial and cheerfulness, contributed the support of their pastor and catechists. A large new chapel is urgently needed there, and any help given for this purpose will be welcome."

A higher standard. The vernacular schools have reached a serious crisis. Many of them have hitherto received from the Travancore Government a grant-in-aid on account of the secular instruction. This grant has not been, until recently, dependent upon any high standard attained by the school, either in the staff or in the buildings; but with the new Code a high standard has been set up, which may make it impossible for the school to obtain grants without such an expenditure of money as neither the native Christians nor the Mission authorities are able to bear. Some of the poorer schools have already been closed. In this emergency, a local education council, similar to those in Nagercoil and Neyoor, has been established, and every effort will be made to keep the schools open. The Rev. S. Matthias writes :—

"One of our young men has during the year passed the Matriculation and another the F.A. or Intermediate Examination. Again, two of our female teachers have the credit of having passed the Travancore Elementary Examination to qualify themselves according to the new Educational Code. Five young men, members of this pastorate, have also fully qualified themselves by passing the above examination. Above all, two of our girls who were reading in the local girls' school up to the first half of the year have come off successful at the Madras Lower Secondary Examination. These girls are the first to pass this examination from this district, and the credit is due to the Rev. J. and Mrs. Knowles, who have done much towards bringing the school to such a standard."

English Middle School. The work of the Martandam English Middle School has been very successful. There are 142 scholars, of whom 91 are Christians, and the examination results have been better than ever before.

Girls' schools. The various girls' schools in the district have made great progress during the year in attendance, good conduct, order, and industry.

Literature. The Madras Christian Literature Society has furnished the schools with religious school books and tracts, and has made free gifts of handbills in English, Tamil, and Malayalam, for distribution. The number of Bibles sold last year was 74, of Testaments 62, and of portions 416.

An inestimable boon.

Concerning the new hospital at Karakonam, mentioned above in the Neyoor report, the evangelist of Panichamoodu writes :—

"I am thankful to report that very valuable work is being done by the Mission Hospital at Karakonam, situate just about three miles away from Panichamoodu. Owing to the unhealthy nature of these parts, fever and other diseases prevail to a great extent, and the hospital under notice is the only resort of our Christians at such times. A vast amount of suffering is removed, and the hospital is an inestimable boon not only to our Christians but also to non-Christians. In addition to the healing of bodily ailments, the medical evangelist directs the patients to the Heavenly Physician, Who alone is able to cure their spiritual disease."

Bible-women.

There are eight Bible-women at work in the Pareychaley district, and, in addition to these, two are under medical training at Neyoor with a view to becoming nurses in the hospitals in the Pareychaley district. The number of the Bible-women should be increased tenfold, and a European lady appointed to superintend them.

Great scope for Sunday schools.

Mr. Hewett has devoted much time to the task of superintending Sunday-schools. He says :—

"Of the 1,446 children in our Sunday-schools more than half are unable to read, so that much of the work done is of a most elementary character. The scope for the development of Sunday-school work here is almost infinite. If all the children of our Christian people regularly attended our Sunday-schools, our numbers would soon be greatly augmented. This would necessitate an immediate increase in the number of the teachers, and herein lies one of our chief difficulties. From among a people so illiterate it is not easy to secure suitable workers. Still, there are many who can give much valuable help, and we hope before long to enrol most of them in the list of our voluntary workers. During the year, when pleading the cause of the children, we have asked for volunteers. These have usually been secured, and in most cases have proved very satisfactory."

Y.P.S.C.E.

Mr. Hewett has also laboured to extend the movement for Young People's Societies of Christian Endeavour. He writes :—

"This work we hope to carry on and develop in connection with that of the Sunday-schools throughout the district. Many of the young people are receiving more or less of secular education, and their number is constantly increasing. These need to be taught and trained so that as they grow into manhood and womanhood they may fill our churches with members filled with the spirit of Christ, who are able and willing to help in spreading the knowledge of the Saviour's love. These two branches of Christian enterprise appear to meet these demands satisfactorily in European countries.

"They have made considerable progress, too, in some parts of India, and I venture to assert that they can do so here in Travancore, if properly worked and under the Divine blessing. Moreover, in adopting these methods of winning the young for Christ, we are brought into line with two of the most successful and aggressive Christian agencies of the age. By them, too, an additional bond of sympathy and union is established between the churches of this country and those of distant lands, which are so deeply interested in their truest progress."

Interesting reports.

The reports of the five pastors and of the resident evangelists in important centres are full of interest, but even to summarise them would be impossible; still, the following may be taken as fair samples of the whole:—

Rev. A. Samuel reports:—

"The year under review has been a year of calm and quietness. Good results are to be seen in almost all the departments of the work.

"From the beginning of the year our special attention was directed to the weaving people of the Palliady Street, who are but nominal Christians, and of whom mention was made in my last report. Arrangements were made to hold, after the close of the Sunday noon service in the chapel, a special meeting in each house of the street in turn. This was regularly carried on, and was fraught with many spiritual blessings. The people themselves seemed to take a lively interest in the meetings. Each house owner, wishing to have a good audience in his own house, invited his neighbours, and thus at every meeting there was a good attendance. The following is an incident of the good resulting from such meetings:

"Nanamany, one of the chief men in the village, was, although a member of the church and long a deacon of the congregation, in the habit of keeping his shop open on Sundays as well as on weekdays. As he was apparently the best Christian in the village, our first meeting was held in his house. The subject of the address in the meeting was 'The Observance of the Sabbath.' The Spirit of the Lord effected such a remarkable change in Nanamany's heart that he gave us sure word that he would thenceforward put a stop to the custom of keeping his shop open on Sundays. Up to the present the man has been faithful to his words, and the Lord has helped him on to keep to it. May He continue to help him on to the very last.

"The following conversion of the so-called low-caste Pulaya people will, I hope, be read with interest. From the very beginning of my taking charge of this congregation, the case of a family of these poor people living in close proximity to the chapel engaged my attention. Accordingly I used to visit their hut very often and speak to them about the love of Christ. At first they seemed to be quite indifferent, but by perseverance on my part they gradually began to listen with attention, and later on showed an earnest desire to know more about Christ. The more they knew about Christ the greater was their desire to embrace Christianity; but the fear of their Sudra masters detained them for a long time from making an open profession. A young lad of the family had, however, the courage to come forward to attend the public services first. He was soon followed by other members. No sooner had they made an open profession of Christianity than they asked for baptism, which was administered to certain persons of the family, while it was withheld from the old man and his alleged wife, by reason of their living in concubinage according to the general custom of such class of people. When it was impressed in their minds that the state of their living in concubinage was the only hindrance to their being baptized, they did not consider it a shame to be married according to the Christian form even at the age of fifty-three. Accordingly arrangements were made for their marriage, which was solemnised in due course. Shortly after this, baptism was administered to them, and they are now candidates for the church membership. Though they are new converts they are decidedly ahead of many of the old Christians of long standing. Their regularity in attending all the services in the chapel, their punctuality in observing the Sabbath, their liberality in giving to the cause of God, and their Christian piety as well, are remarkable examples to many of the old Christians."

G. Laban, evangelist, reports :—

"The congregation under my charge consists of 296 souls, of whom 204 are baptized, 62 church members, and 81 able to read. They have contributed more than Rs. 100 for the support of the evangelist and the carrying on of the work.

Learning to pray.

"Though the greater part of my time has been devoted to the new chapel work, yet the general routine of the work was very attentively attended to. The prayer-meetings, home visits, and other duties were regularly carried on. The deacons have greatly helped me in conducting weekly prayer-meetings and collecting contributions from the people.

"Some time ago my supporters in England wished to know what are the experiences of my converts, &c., and I feel it my duty to give some information about them. It is needless to say that Christianity has effected a great change for the better. Our people were once like their heathen neighbours at the present day, without hope, religion, God, and Saviour. They acted according to the depravity of their own hearts, and led a miserable life without any real knowledge of their present condition or the future. They were ignorant how to pray. Once an old woman told me that her husband, while a heathen, used to pray when he went to bed: 'Lord!' and lie down with his hands and legs stretched out. Now they rejoice at having found out the one true God, and the only way of salvation through Jesus Christ. Many of them lead a very happy Christian life and set an exemplary character to others. Now they know how to approach the throne of Grace, and lead others to the fountain of eternal happiness."

[For further particulars of the PAREYCHALEY Mission, see *Chronicle*, 1896, September, p. 198.]

TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the native Government and Brahminical power. Within the fort is the palace of the Maharajah and the houses of many native officials; while outside the fort walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionaries :

MR. H. T. WILLS, M.A., B.SC., F.G.S.
REV. T. W. BACH.

Native Assistant Missionary : REV. ANBUDIAN DEVALAM.

Native Pastors :

REV. V. MOSES.
REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. M. KESARY.

Statistics :

English Missionaries :—		Church Members	1,574
Male	2	Other Native Adherents	11,909
Native Agents :—		Schools	60
Ordained	5	Scholars—Boys and Girls	2,225
Preachers	35	School Fees	£41 5 3
Christian Teachers	59	Local Contributions	£340 19 10
Bible-women	11		
Christian Female Teachers	4		

There have been several changes in the staff during the year. Mr Hacker, of Neyoor, has brought to a close his temporary oversight,

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and Mr. Bach, who has now been two years in the field, has assumed larger responsibilities. Mention must also be made of the marriage of Mr. Wills, in December, to Miss Florence M. Duthie, and the removal of Miss Wills to Mirzapur, for work in conjunction with Miss Hewlett. Miss Wills, though not on the regular staff, has superintended the work of the Bible-women, and her departure from Trevandrum is a serious loss to the Mission.

Strengthening the native ministry.

Mr. Bach feels that the great service which the European missionary may render lies in the strengthening of the native ministry. He says :—

> "In reality, the chief value of the European missionary here is to initiate and direct, to be a never-failing source of inspiration and enthusiasm, whence everybody else can draw a supply; in short, to be brain, hand, and heart in the mission field, whilst training his native helpers to be equally indispensable as eyes, ears, and feet. My great hope and grandest opportunity of influencing the congregations of this district lies, not so much in my own comparatively occasional visits, as in helping the catechists and teachers to a higher conception of the Christ-life, and to a higher realisation of their holy calling."

In pursuance of this purpose Mr. Bach has drawn out a full course of study for use by the catechists throughout the year, and has commenced a monthly sermon class, at which one of the native brethren preaches from a text announced at the previous meeting of the class, and after criticism by the members, a sermon on the same subject is delivered by the missionary. Great interest is manifested in this new departure.

Two painful features.

Mr. Bach, however, has not confined himself to the work of influencing the native ministry, but has come face to face with many of the congregations in the district. He has found it impossible to overlook two painful features of the native church life—one, the breach of Christian brotherhood produced by caste feeling, and the other, the desecration of marriage. He writes :—

> "A large number of congregations are composed for the most part of what is called the Shanar caste—a class of people, who, although not high in the social scale, look down with much contempt upon their social inferiors. Even among those who have renounced their former idolatry and call themselves Christians, this caste feeling often exists, rendering church unity impossible, and causing woeful obstruction to any aggressive Christian work. In some churches the Shanars have even refused the low-caste Pulayars and Parayas admittance to the public services, whilst in others they have only allowed them to enter under protest, and then huddled them together in a remote corner of the building.
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> "During the past year, many whose names have appeared in our Mission statistics have abandoned their lawful wives, without any justifiable provocation, in favour of other women, thus causing their heathen neighbours to glory in their shame. Certainly this practice is not only common but legal in the heathenism from which they were just emerging; but we have admonished and censured them, and also struck their names from the congregational roll. Two have repented and returned to their wives and families; the others, not equal to such a renunciation, are still pursuing their evil way."

Promise and achievements.

On the other hand, there are many signs of promise and many actual achievements of solid value. During the year 853 persons have renounced idol worship, and 107 persons have been received into fellowship. Prejudices, often born of slander, are giving way. Admiration and reverence are being called forth by Christian character, and many hidden germs of holiness have sprung into the light and air of day, and it appears as if want of money were almost the sole hindrance to the progress of Christianity in the district. There are, no doubt, other hindrances besides the want of money. Still, when congregations have been gathered and hundreds of people are eager for religious instruction, and the missionary is unable to support resident teachers, and young converts are left uninstructed and unguided, it becomes a pardonable exaggeration on the part of the missionary to say " money is the only barrier."

Deadening want of money.

> " How terribly sad that these longings, yearnings, strivings must be in vain, while money, the only barrier between these lost souls and God, is being recklessly squandered, and meanly hoarded, in other and more Christian lands. Even the eight new congregations which have been started during the year, have no resident teacher to instruct them, and the people, not being able to read the Bible, are entirely dependent for their knowledge of the Gospel upon the occasional visits of lay preachers. Consequently, many of the new comers, unable to resist the powerful influences of their daily environment, will inevitably revert to their former heathenism. Oh ! how the deadening want of money clips our wings and thwarts our best endeavours. There is one congregation that might soon become wholly self-supporting by the aid of a little timely help. Is there anyone, who, unable himself to contribute a catechist's salary (£10 yearly) would be willing to collect the same in small amounts from Christian friends ? "

Fruitful work.

The evangelist, K. P. Thomas, and the catechist, Moses Walsalam, travelled from one end of the district to the other, holding special services for Christians and giving addresses and lantern lectures to Hindus. Both parts of the work were fruitful. No less than 200 Pulayars have requested religious instruction.

Progress of congregations.

The native assistant missionary, Mr. Devalam, reports that with some exceptions the congregations have made great progress during the year. In one place, under the care of Moses Walsalam, the number has risen from 310 to more than 700 since 1891. The congregation at Venganoor, with 62 church members and 478 adherents, is now practically self-supporting, and the people, mainly at their own expense, are building a large and substantial church.

Success of pastorates.

The work in the three pastorates has gone forward with regularity, steadiness, and general success. In every case there has been considerable increase of members. The church in Trevandrum is too small to accommodate the worshippers, and, as the proposal to erect a Mateer Memorial Church has made no appreciable headway during the year, there is likely to be a difficulty unless steps be taken speedily to meet the urgent need.

Girls' Boarding School.

Mrs. Bach has had the oversight of the Girls' Boarding School, which contains thirty-four children, who receive a good plain Malayalam education, together with instruction in English and sewing. Bible teaching is carried on systematically, and the influence of school life upon the girls is very beneficial. Mrs. Bach writes :—

> "I only wish our friends in England could see for themselves the quick, almost sudden, change which takes place in these girls on their admission to the school. Their faces seem to get brighter and happier, and even cleaner, every day, and the alteration is not confined to their faces. In the midst of much to sadden, much to discourage, we have had occasion to thank God many times already for a few lives which are reflecting, by little self-denials, little obediences, something of the wonderful Christ-life."

Bible-women.

Mrs. Bach also superintends the work of the four Bible-women, and meets them once a month for worship, study, and receiving the reports of their visitation.

City work.

While Mr. Bach has laboured in the district around Trevandrum, work in the city itself has been carried on under the supervision of Mr. H. T. Wills. One new station was opened during the year, and all the others were kept open, although in three cases teachers were withdrawn owing to lack of funds. At Ulloo a teacher's house and school-house have been built, and there are 120 names on the roll. At Jegathi a school has been erected and is in a flourishing state. Shasthamangalan is becoming a very encouraging station. The chapel, built in 1895, is already too small for the congregation, and, as this growth has been growth under persecution, the people deserve our sympathy and commendation. At Manganda the salary of the teacher is provided entirely by local contributions.

Kind of workers needed.

Mr. Wills reports an increase in the number of open-air preaching services, but is looking out for efficient co-workers ("men of gumption and grit as well as of immense grace"), and for a fixed station in the Chaley Bazaar. He says :—

> "I have maintained the reading-room meetings as usual, and have also given a number of English lectures on Friday evenings. These, however, do not draw very large audiences. People are shy of us now they know I have not come to teach science, &c., but to preach Christ. Still, those who have come are, many of them, I believe, secret believers. Oh, when will the time come when these can openly reveal themselves? God grant it may come soon!"

Difficulty of self-help.

On the subject of native contributions Mr. Wills writes :—

> "I wish we could solve the question of self-help. The people are accustomed to give heavy sums to the priests, conjurers, astrologers, &c., when heathen, but it is so heavy a burden that they joyfully welcome the new religion as a relief, and they go to the other extreme and give next to nothing. One reason for this is that they have little ready money, and to give, say, Rs. 5 or Rs. 10, as they used to for services rendered at special times, they must borrow or get into debt. This they do as heathens, but as Christians they are taught not to get into debt. Hence they seldom give more than very small coins at any time, However, they are improving. We get, too, a good deal of personal labour, which is, of course, equivalent to money."

English School.

The English School is in a depressed condition, and, with the necessity for increased expenditure to comply with the new Code, it may have to be closed.

The actual work of erecting the hostel was commenced at the close of the year, and Mr. Wills hopes to have twenty or twenty-five rooms open before the next Annual Report is published.

Hostel.

The following extracts from the reports of native agents will give some idea of the kind of work that is being done :—

Reports of native agents.

"Thousands have heard us in the open-air meetings, four days in the week, in different parts of the city, and been led to make a search into the truth. Special work, of the kind done on festival occasions, has been very useful and encouraging, a very large number of men, women, and children of all classes of the community having flocked round us. On the Aurat Day, when the Maharajah, in a half-naked fashion, accompanied by the other members of the Royal family and all the chief Hindu officials, walks bare-footed before the idols taken to the sea for a bath, the people assembled to hear us, even very close to the road by which the procession passed. One Brahmin B.A., when he first saw me preaching there, poured forth language of gross abuse and reproach, but after hearing the Word for a time shook hands with me and asked pardon, saying that he did not before understand the exact nature of the work which we were doing. On another occasion a Brahmin had followed me after the meeting to express his desire for knowing more of Christ. After speaking to him awhile I recommended him to visit me in my house for further instruction, and this he did on the next day, when, at his earnest request for 'a book which treated of the Saviour,' I gave him a copy of the Malayalam New Testament, which he took away with great joy. The case of a youth belonging to the Namburi Brahmin caste is more remarkable than this. His brother is a priest in the chief temple here. He visited me several times for religious conversation, and one morning asked me for a copy of the English Bible. On my giving him one his satisfaction was evidently very great, and he went away promising to speak of Christ to the members of the Royal family whom he had frequent opportunities of seeing in their palaces.

"I have been moving about among these people, inviting the ignorant heathen and exhorting the converts. Special attention was paid to the sick and suffering, and every possible assistance and help rendered to them. I have settled various petty disputes among the people amicably and rendered help to those who were oppressed and persecuted by the envious heathen. The houses of the converts were regularly and frequently visited, and family prayers conducted by myself. All the people were regularly catechised, and the simple and plain Gospel truths taught. They are being trained up to do good. The careless are often warned and admonished. Those among the people who lead lives unbecoming are particularly noticed and warned. Parents are frequently urged on to send the children to learn to read. In short, I have done all I have been enabled to do, both for the heathen and the converts of these parts, and preached Jesus Christ."

[For further particulars of the TREVANDRUM Mission, see *Chronicle*, 1896, September, p. 207 ; October, pp. 231, 236.]

VAKKAM.

Vakkam is twenty miles from Trevandrum and equally distant from Quilon. It is the name given to the new district midway between these two towns, composed of the northern and southern portions of these Mission districts. Area of district, about 750 square miles. Population, 200,000. Mission commenced in 1895.

Missionaries:

Rev. W. D. Osborne. | Mr. H. Hewett.

Statistics:

English Missionaries:—		Church Members	68
Male	2	Other Native Adherents	651
Native Agents:—		Schools	20
Preachers	5	Scholars—Boys and Girls	548
Christian Teachers	17	School Fees	£14 8 0
Bible-women	2	Local Contributions	£20 11 0
Christian Female Teachers	3		

A great obstacle.

The protracted delay in the erection of the necessary Mission buildings at Vakkam has continued to prove a great obstacle to the work. With one of the missionaries residing twenty miles from the head-station, and another nearly forty, it has been found impracticable to devote to the district that continuous labour which is absolutely necessary for its development. Mr. Hewett writes :—

> "In January last the house I occupied in Quilon was needed by the military authorities, and I was obliged to leave it. There being no other suitable place available at the time, it was decided by our committee that I should live at Pareychaley and take up work in that district as a temporary arrangement, until suitable accommodation could be provided for me at Vakkam. In this way my work in the Vakkam district has been brought to a standstill, in consequence of which I have nothing to report in connection therewith, except that I have been working hard at the language.
>
> "It is, however, my earnest hope and prayer that soon, very soon, it will be possible to make such arrangements as will enable me to return to Vakkam, and to resume my work among its needy people."

Converts from slave castes.

The Mission operations are directed to all classes of the people, but, with the exception of the skilled craftsmen at Attingal, the converts are drawn entirely from the slave castes, and the depressing influences of their servile state sensibly affect the tone and quality of their Christian life. They sorely need to cultivate self-respect and self-reliance, and are apt to murmur and complain of their lot. They are, as it were, spiritual children, whose inexperience and weakness appeal most powerfully to Christian tenderness and forbearance. But there is undoubtedly amongst them a real growth in grace and of loyalty to Christ.

A pleasant episode.

In the month of February, His Highness Martanda Vurma, B.A., first prince of Travancore, paid a visit to Vakkam, to see the place and the work in this new district. It was a distinct surprise to many of the Hindus that a Hindu prince should countenance the poor Christians. The Prince expressed himself greatly astonished at the intelligence manifested in the Christian community, thanked the missionaries for their good work, and wished prosperity to the Mission. He then, with his own hand, presented the prizes to the scholars, and

Mr. Osborne presented to the Prince a copy of Mr. Horne's "Story of the L.M.S." This he afterwards read with great interest, and in a letter to Mr. Osborne congratulated the Society upon its noble record. This pleasant episode has had a favourable effect on the position of the Christian community.

Medical tour.

In the course of the medical tour made by Dr. Fells and Miss MacDonnell (see Neyoor report), a visit was made to Vakkam for the purpose of choosing a house for a dispensary. Mr. Osborne writes :—

> "On the very morning of the Doctor's visit we had the pleasing intimation to make to him that a Hindu had placed his house at our disposal for a temporary dispensary, free of rent, and for any length of time we might require it for such purposes. This was indeed a very encouraging sign, inasmuch as it showed that the people themselves were ready and willing to co-operate in this most necessary and useful ministry. There is still plenty of scope for an increase of such dispensaries, even in the Vakkam district, and this is a work which has long since proved itself a blessed hand-maid of the Gospel, and oftentimes the opener of doors otherwise closed to the messengers of the Cross."

New church.

In Vakkam the congregation is small, but the school is in a very good state, and has done useful work. There is a larger congregation at Attingal, the most important place in the whole district, and at length, after long delay, a suitable site for a chapel has been obtained from the Government through the intercession of the British Resident. The corner-stones of the new building were laid on the 28th of September, when Dr. Fells delivered an address on "The Church of Christ."

Friendliness to Christians.

The congregation at Vembayam is rapidly increasing, and in the immediately adjacent country fifteen people have accepted Christianity, but, on account of the persecution by Mohammedans, have not yet mustered courage to come into Vembayam to worship. The mischievous and malicious opposition at Nadayara has now passed away, and a feeling of friendliness towards the Christians has supervened.

Syrian Christians.

At Chathenoor, a place somewhat remote from the centre of the Mission, a good many Syrian Christians, whose spiritual hunger is not satisfied in their own church, worship regularly in our Mission, though they remain formally associated with the Syrian community.

The weakest station.

Panayoor is, at present, the weakest of all the stations, but there is good reason to think that the work would grow rapidly if only the Mohammedans were restrained from treating the "frightened and unassertive Christians" with fiendish cruelty.

A liberal supporter.

The school established in 1894 at Nedungolam by the late Dewan is now being liberally supported by his son, T. Padbanabha Rao, Esq., who, in addition to continuing his father's contributions, has promised to do everything necessary to make the building satisfy the conditions of the new Grant-in-aid Code, and to maintain it in good repair, and generally to meet any deficiency in the cost of the school. He has also offered to equip the Medical Dispensary in such a way as to make it practically a hospital.

Gratitude for work done.

At Anjengo there is an anglo-vernacular school with 112 scholars, and last year a Sunday-school was opened with an attendance of forty-five. Members of the Hindu community express their gratitude for the good work done in their midst. The British postmaster, Mr. L. N. Peter, has rendered valuable service by preaching in the open air, teaching in the Sunday-school, visiting the sick, and counselling the people in times of difficulty.

Equipment needed.

The Vakkam Mission, being still very young, stands in need of a more complete equipment. In six stations places of worship are wanted. There is also a good opening for an industrial school. Useful help may also be given by providing musical instruments, such as violins, cymbals, and triangles for open-air work, and such school maps as are now required by the new educational rules.

Work in the Jail.

Mrs. Osborne continues her work in the General and Maternity Hospitals, in the Central Jail, and amongst the Lepers. She writes :—

> "Work among the prisoners at the Central Jail has all along been most cheering service. Their intelligence and conception of Christ and His religion have grown considerably during the year. Without doubt all the women are sorry for their past sinful life, and while learning of the only true Saviour, are, in deep humility, endeavouring by His grace to live better lives, and find great comfort and help from their study of His Word, which they are now able to read for themselves. Now that all of them are able to sew, Government purposes giving them employment, also marks for good behaviour and work; these marks will count as time, and thus they will be enabled to considerably reduce their sentences. This I am sure is a step in the right direction, and regular work will be a boon to all the women. One extract only must suffice from the Bible-woman's report of this work :—
>
> "'In the prayer and preaching meetings that I conduct in the Government Jail many favourable features can be noticed in the women. Chief amongst them is a woman named Anna, who is a life-long prisoner for the murder of her two children. She has now been in prison two years. At first she was very ferocious and cruel, and very quarrelsome with all the other women. But gradually a change came over her, and she began to love our madam with a great love, and to realise that we were all her friends and sought only to do her good, and now all her old character seems to have gone. It is very difficult for her to be good, as her nature is a very passionate one, but when she feels her passion coming on she now prays to God, and begs Him to help her to overcome it. She feels very sorry for the sins she committed, and attends very closely to the words we speak there. She has with her her only surviving child, a little boy of four years, which Government have allowed her to keep until this age. Now, although she is sorry to part with her child, for she is of a most loving disposition, yet she is comforted and gladdened because our madam has promised to take the child and bring him up to worship the true God.'"

Requests for Bible-women.

Requests for Bible-women come in frequently from all parts of the district. Happily, this year the number of Bible-women has increased from one to three, but still remains lamentably small for the enormous work that opens up.

Embroidery industry.

The embroidery industry has been extended. Twice as many women as before are employed, and their handiwork has improved in neatness and beauty.

[For further particulars of the VAKKAM Mission, see *Chronicle*, 1896, June, p. 142.]

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary: REV. J. W. GILLIES.

Statistics:

English Missionary:—		Church Members	403
Male	1	Other Native Adherents	2,831
Native Agents:—		Schools	34
Preachers	13	Scholars—Boys and Girls	1,133
Christian Teachers	35	School Fees	£16 7 6
Bible-women	3	Local Contributions	£82 19 0
Christian Female Teachers	19		

Retirement of Rev. C. Samuel.

Mention was made in the last Report of the approaching retirement of the Rev. C. Samuel, who has so long been the native pastor in Quilon. The retirement has now taken place, but it is hoped that Mr. Edward Daniel, of Neyoor, who has been at work as superintending evangelist in Quilon during the greater part of the year, amid constant fear lest his health should not bear the climate, may soon be acclimatised, and become Mr. Samuel's successor.

Signs of progress.

The results of labour have been more encouraging than in the year 1895. Success has come, though not enough to satisfy, enough to stimulate the workers. Greater boldness on the part of converts, firmer faithfulness in meeting scoffs and violence, and closer private study of the Word of God are amongst the signs of progress.

There is also a marked decrease in the observance of heathen practices by Christian people, and this has helped to remove causes of friction in congregational life. The number of voluntary helpers has also increased, and there has been a pressing request for the opening of a new out-station. The number of agents has advanced to seventy-two, making the native staff stronger by forty persons since Mr. Gillies entered the field four years ago, and the quality of the agents has improved. The men now in charge of the congregations are more experienced and mature than was the case some years ago. The sale of the Holy Scriptures continues to grow, 700 copies or portions having been disposed of during the year—a very large and encouraging growth considering the small number of people able to read.

The Grange Church, Kiĺayapuram, has the largest congregation in the district.

A weird sight.

"It seems that our people, being from the depressed classes, dared not walk on the highway, as the high castes objected, and so they were compelled to wait until it was dark before venturing out into the main road. Shortly after sundown they began to arrive until there would be an attendance of 500 people. This on a week night and during the harvest was very good. After the service twenty candidates presented themselves for baptism. A more weird and pleasing sight it would be difficult to imagine—the large church filled with what seemed to us half-clad Christian people; the darkness illumined by a faint flickering light, which only served to make darkness visible. One candidate for baptism after another stood up in the congregation to confess in baptism his faith in Christ, while the Triune God beheld us all. This blessed service terminated about 10 p.m."

A better spirit.

At Kundara, where the Syrian Christians have hitherto constrained our converts to work on the Lord's Day, a better spirit has prevailed, and the public services are much more largely attended.

An aggressive church.

At Kottarakarai, which is the real centre of the district, the Albion Church is splendidly situated for aggressive work, being in the midst of a cluster of twelve churches, none of which is more than a few miles distant from the centre. Mr. Gillies has made a determined effort, month by month, to make this church vigorously aggressive. There is an excellent Mission school, and the scholars have increased from 30 to 141; and there are a number of Sabbath-schools.

The superintending evangelist, Mr. Edward Daniel, reports:—

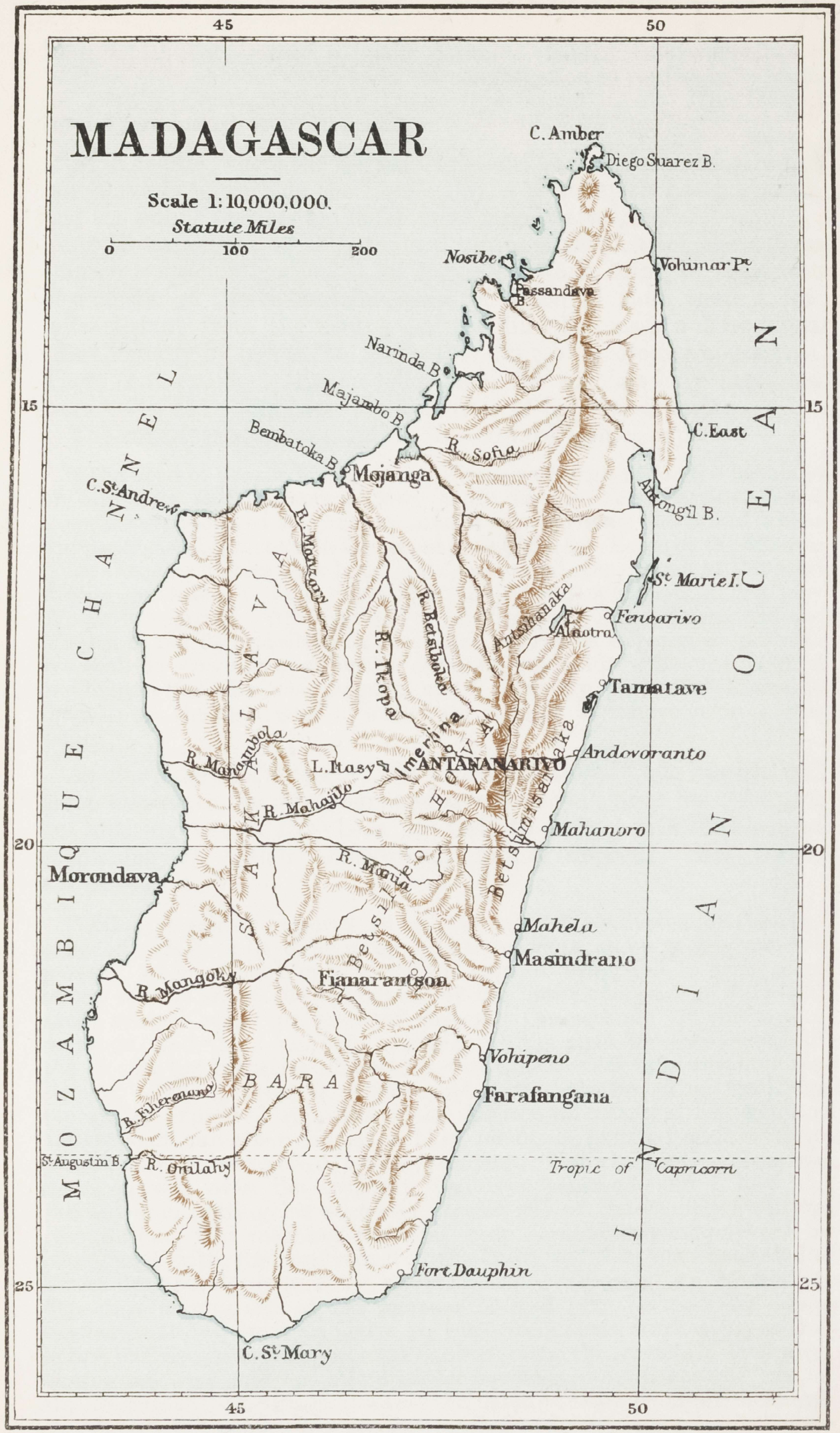
Need of proper buildings.

"The need of proper buildings for Divine worship and for the lodgings of catechists and teachers is very badly felt in this district. Good churches are required at Punalore, one of the thriving places and where the paper-mill is erected, at Villoor, at Kulakada, &c. Some of the Mission houses require repairs on a large scale; above all, the church at the head station at Quilon is in a deplorably dilapidated condition, and a new church is required. All these above works require a great sum, and the Mission is not in a position to meet this enormous expense at present. We shall be very much obliged if some liberal hands will come forward and help us for this good purpose, and I earnestly pray God to enable them to see the great need in which we are and to relieve us from this want."

New Educational Code.

As elsewhere in Travancore, the new Educational Code has brought much anxiety to the missionary and a severe strain upon his resources, but untiring efforts have been put forth to comply with the changed conditions on which Government grants depend. Mr. Gillies writes:—

"All my teachers appeared at an examination conducted by Government officials in order to be recognised as teachers, and a goodly number passed. At one time I entertained the hope of being able to bring most of my schools under the operations of the new Code, and in July last there seemed much prospect of success. On account of the severe monsoon, and the deplorable condition of the road in consequence of the floods, the Inspector of Schools was able to visit only seven of my schools. Six of these he recommended for grants. The Inspector repeatedly expressed approval of our Mission schools, and had he been able to visit our other schools, I have no doubt but that most of them would now be recognised by Government. Unfortunately, when the monsoon was over, the Inspector had been removed, and I had not succeeded in getting his successor to visit any of the schools awaiting recognition. Our teaching staff has been considerably augmented in compliance with the conditions of the Code, and this has occasioned a severe financial drain upon the resources at my disposal. An interesting departure arising out of this increase of staff may be recorded. The teachers not only take an active part in evangelistic work after school hours, but also go to villages on the Sabbaths after the services in their own church are over, and conduct open-air meetings. A teacher and two of the deacons go to a village towards the north to hold open-air meetings and distribute tracts, while another teacher with two other deacons goes


MADAGASCAR
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Diego Suarez B.
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Narinda B.
Majambo B.
Bembatoka B.
Mojanga
R. Sofia
C. East
Antongil B.
C. St. Andrew
St. Marie I.
Fenoarivo
Antsihanaka
Alaotra
Tamatave
R. Manaon
R. Betsiboka
R. Ikopa
SAKALAVA
Imerina
HOVA
Andovoranto
ANTANANARIVO
L. Itasy
R. Manambola
R. Mahajilo
Betsimisaraka
Mahanoro
Morondava
R. Mania
Betsileo
Mahela
Masindrano
R. Mangoky
Fianarantsoa
Vohipeno
Farafangana
BARA
R. Fiherenana
St. Augustin B.
R. Onilahy
Tropic of Capricorn
Fort Dauphin
C. St. Mary
MOZAMBIQUE CHANNEL
INDIAN OCEAN

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to the south and does likewise. By this method the Gospel is preached in many villages formerly untouched."

Bible-women.

Mrs. Gillies has conducted a Bible-class for girls in Quilon, with a roll of thirty members and an excellent average attendance. There is a staff of seven Bible-women, who are, on the whole, well received in the houses.

Industries for women.

The two industries for women are the manufacture of Quilon Torchon lace and the sewing of Syrian embroidery. These enterprises will, doubtless, help to create a healthy spirit of independence among the women of the district.

Girls' School.

Mrs. Gillies reports favourably on the Christian instruction given in the Girls' School in Quilon. In addition to her town work, she has accompanied her husband on several extended tours through the district, and worked amongst the women with many signs of success.

Madagascar.

IMERINA PROVINCE.

IMERINA is the central province of the Island of Madagascar, and is the home of the HOVAS. It is the seat of Government. It is a bare, sterile-looking, hilly plateau, lying between four and five thousand feet above the sea. The boundaries have never been clearly defined. Roughly speaking, Imerina covers an area of 7,200 square miles, but the inhabited and cultivated portion is only about fifty miles from north to south, by thirty miles from east to west. The population is estimated at 1,105,000, most of whom dwell in villages surrounded by rice grounds. The Hovas are a light-skinned Malayan race. ANTANANARIVO, the capital, is a city of about 100,000 inhabitants, situated on the ridge and terraced sides of a hill a mile and a half long, running north and south, and rising in the centre to a height of 500 feet above the plain. Towards its northern end the hill branches into two arms and gently slopes down to the plain, but the southern extremity is wild and precipitous. First Mission commenced 1820; closed 1835. Present Mission commenced 1862.

Missionaries :

The College—
REV. J. SIBREE.
REV. J. SHARMAN, B.A., B.D.
The Normal School—
REV. J. RICHARDSON.
The Palace School—
MR. J. C. THORNE.
Girls' Central School—
MISS CRAVEN.
Superintendent of Schools—
MR. T. LORD.
Superintendent of the Press—
MR. STOWELL ASHWELL.
Ambatonakanga—
REV. T. T. MATTHEWS.
Amparibe—
REV. R. BARON.
Isotry—
REV. J. SHARMAN, B.A., B.D.
Analakely—
REV. J. SIBREE.

Ambohipotsy—
REV. W. E. COUSINS, M.A.
Ankadibevava—
REV. C. JUKES.
Ampamarinana—
REV. B. BRIGGS.
Andohalo and Isoavina—
REV. P. G. PEAKE.
Faravohitra—
REV. J. WILLS.
Ambohimanga—
REV. J. PEILL.
Ambohibeloma—
REV. E. H. STRIBLING.
Tsiafahy—
REV. W. J. EDMONDS.
Vonizongo—
REV. W. HUCKETT.

IV.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .. (*p.* 128) ..	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883. J. E. Dennison, 1892. Miss Kate Derry, 1892. *Native Pastors*—J. Joshua, Nagercoil. V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. Rev. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionary*—C. Satthianathan, 1879.
Tittuvilei	*Assistant Missionary*—M. Nallathamby.
Neyoor .. (*p.* 134) ..	I. H. Hacker (*m*), 1877.* Arthur Fells, M.B., C.M. (*m*), 1892. Mrs. Baylis Thomson, 1884.* Miss MacDonnell, 1892. *Native Pastors*—S. Zechariah, Neyoor. P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Kadamaleikunnoo.
Pareychaley (*p.* 139) ..	Joshua Knowles (*m*), 1880. *Native Pastors*—S. David Sylum, 1893, Pareychaley. S. Matthias, 1893, Martandam. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—Joseph Kamalam, 1867.
Trevandrum (*p.* 143) ..	H. T. Wills, M.A., B.Sc., F.G.S. (*m*), 1892. T. W. Bach (*m*), 1894. *Native Pastors*— V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum. *Assistant Missionary*—Anbudian Devalam, 1872.
Vakkam .. (*p.* 148) ..	W. D. Osborne (*m*), 1893. H. Hewett, 1893.
Quilon .. (*p.* 151) ..	J. W. Gillies (*m*), 1892.

Total.—Eleven English Missionaries; Three Female Missionaries; Twenty-one Ordained Native Pastors.

* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.							Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible Women.	Christian Teachers (Women).	Church Members.	Native Adherents.	No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
Nagercoil .. 76 Out-stations..	1809 ..	3	1	7	35	119	27	24	1746	10961	117	6793	78	3051	313	19	4	14	1523	30	16	7	596	11	10
Tittuvilei .. 16 Out-stations..	1866 ..	..	..	1	11	21	9	4	291	1830	21	875	28	625		..		3	426		..		100	18	6
Neyoor .. .. 61 Out-stations..	1828 ..	2	2	3	55	96	41	17	1359	10928	64	1700	50	2621	28	4	2	14	1132		..		672	18	0
Pareychaley .. 83 Out-stations..	1845 ..	1	..	5	58	103	8	10	1805	17643	84	5256	79	3149		..		8	841		..		491	6	10
Trevandrum .. 67 Out-stations..	1838 ..	2	..	5	35	59	11	4	1574	11909	..	..	59	1733	38	0	0	1	492	3	5	3	340	19	10
Vakkam .. .. 11 Out-stations..	1893 ..	2	..	..	5	17	2	3	68	651	11	208	18	466	12	4	0	2	82	2	4	0	20	11	0
Quilon .. .. 19 Out-stations..	1821 ..	1	..	..	13	35	3	19	403	2831	20	792	24	796	13	6	0	10	337	3	1	6	82	19	0
Totals ..	..	11	3	21	212	450	101	81	7246	56753	317	15624	336	12441	405	13	6	52	4833	39	7	4	2306	5	0

THE

ONE HUNDRED AND THIRD

REPORT

OF THE

London Missionary Society.

From April 1*st*, 1897, *to March* 31*st*, 1898.

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TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The district of **Nagercoil** takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. Its area is about 170 square miles, with a population of about 132,000. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries :

Rev. James Duthie.	Mr. J. E. Dennison, B.A.
Rev. A. L. Allan.	Miss Kate Derry.

Native Pastors :

Rev. J. Joshua.	Rev. J. Moses.
Rev. V. Solomon.	Rev. S. Parabaratadimei.
Rev. J. Nathaniel.	Rev. C. Samuel.

Assistant Missionary : Rev. C. Satthianathan.

Statistics :

English Missionaries :—		Church Members	1,756
Male	3	Other Native Adherents	11,216
Female	1	Schools	87
Native Agents :—		Scholars—Boys and Girls	3,735
Ordained	7	School Fees	£310 14 2
Preachers	40	Local Contributions	£757 2 11
Christian Teachers	106		
Bible-women	31		
Christian Female Teachers	30		

Tittuvilei.

Statistics :

Native Assistant Missionary	1	Church Members	290
Preachers	9	Other Native Adherents	1,822
Christian Teachers	13	Schools	23
Bible-women	9	Scholars—Boys and Girls	978
Christian Female Teachers	2	Local Contributions	£112 9 11

Multi-form activities.

To compress into short compass anything like an adequate report of the multiform activities and agencies of this large and progressive station is no easy task. With the return of Mr. and Mrs. Allan, at the close of 1896, the staff was again brought up to its normal strength, and 1897 found the Mission in full working order. But as Mr. Duthie, the senior missionary, in consequence of Mr. Hacker's absence in England, had charge of the Neyoor district, in addition to the general superintendence of Tittuvilei which devolved upon him as in former years, not to mention his heavy duties as secretary and treasurer of the Travancore District Committee, his superintendence of the Press which printed 3¼ million pages, the editing of Tamil magazines, and the special charge of the Theological Class, his hands were unusually full.

Vitality of Home Church.

The Nagercoil Home Church, under the pastoral care of the Rev. J. Joshua, prospered; the Sunday services being well attended, thirty-five children and six adults being baptized during the year, and fifteen persons admitted to full membership. Women's prayer meetings, a Y.W.C.A. carried on by Miss Duthie, and evangelistic work among the heathen, including Sunday-schools for heathen children, alike testified to the vitality and earnestness of the congregation. Regarding the large outlying district as distinct from Nagercoil itself, Mr. Allan writes :—

District churches.

"The number of people in the district who are in more or less regular attendance at Divine worship, and whose conformity to Christian usages warrants our retaining them on our registers, amounts to 9,500. These are connected with seventy-three congregations. Some of the congregations are small, but little advanced in Christian knowledge and experience, and constantly in need of the fostering care of the missionary in every direction. Others are larger, more advanced, and stronger in every way, manage their affairs very much themselves, and are ministered to by their own pastors, for whose salaries they are responsible. There are four pastorates in the district, containing in all twelve congregations."

* * * *

"Apart from the pastorates there are 61 congregations, having 6,891 adherents, under the more direct oversight of the missionary. In these congregations 317 people are registered as new comers from Hinduism during the year; 105 adults and 220 children have been baptized, 53 have been newly admitted into the full membership of the church, and at the close of the year there are 100 applicants for church fellowship. The total number of baptized persons is 4,794—that is, about five in every seven of the adherents. Communicants are 967, or fully one in seven of the adherents, and one in five of the baptized."

Education.

In a few of these village congregations C.E. societies were commenced, and in one a Y.W.C.A. All through the year there was much anxiety respecting the village schools, the new Educational Rules of the Travancore Government having brought about a radical change in the state of affairs. For the accommodation of youths from the out-stations, the Boys' Home rendered useful service. There were 43 country lads in residence.

Christian College.

Two important institutions demand special notice. The first of these, the Nagercoil Christian College, of which Mr. J. E. Dennison, B.A., is principal, with its 392 scholars, 142 of whom are boarders, grew during the year in numbers and influence, the increase being 62. Thanks to the generous gifts of the late Mr. S. R. Scott and his family, the first storey of the new College building was put up, and the second will soon follow. When that is accomplished, it will be possible to accommodate an additional 50 boarders. Three students passed the First in Arts Examination; also one of the Primary School teachers the Matriculation Examination of the Madras University; 23 the Lower Secondary Examination of the Madras Government; and 13 the Peter Cator Scripture Examination. In the Peter Cator Examination, which is open to all schools in the Madras Presidency, the Nagercoil boys again took the lead. There are nine money prizes, ranging from Rs. 50 to Rs. 5. Of these the first, fourth, seventh, and eighth were gained by Nagercoil Christian College scholars; of the other nine boys who appeared, six are in the first division, and the other three near the top of the second division. This result testifies to the soundness of the Bible instruction in the College, and reflects great credit on the teacher of the class.

The Sunday-school connected with the College was carried on as usual, and the elder boys have continued to hold small schools on verandahs in heathen villages round about.

The year's preaching tour took place in the Pareychaley district. The party consisted of Mr. Yesudian, evangelist; Messrs. P. Daniel, B.A., L.T., Y. Harris, and P. Apollos, College teachers; Mr. Arumeinayagam of the Theological Class, and Mr. Ambrose. They had some very large meetings, and no doubt did much good.

Theological Class.

The second institution is the Theological Class conducted by Mr. Duthie, with the assistance of Mr. Arumeinayagam. The class, which had been under instruction for nearly three years, completed its course of study in April and entered upon their work as catechists and evangelists, and in June a new set of men took their place. There are now 21 students from the different districts of Travancore, Quilon excepted. They are young men who have already gained experience in mission service, are of good reliable Christian character, but, owing to lack of training and slight attainments, sadly need further preparation for their work as native teachers. As Mr. Duthie forcibly urges, considering the needs of the Mission with its 336 congregations and 58,000 people, there ought to be two sets of men undergoing a course of preparation—a junior and a senior class, with 20 students in each.

Extensive work among women.

In no mission of the Society is a more varied or extensive work carried on among women and girls than in Travancore. In Nagercoil and its neighbourhood Mrs. Duthie (assisted by her daughter), Miss Derry, and Mrs. Allan are all actively and largely engaged in this. For twenty years Mrs. Duthie has had the privilege of labouring amongst Hindu women. When she first entered upon it in 1877, on her return from furlough, there were two Bible-women and 51 women under instruction; now 31 women are constantly occupied, 849 are under instruction, 460 of whom are able to read, while 630 houses and 59 different villages are systematically visited. During last year 165 fresh women were enrolled. The spiritual fruits of these well-organised operations may not be so large as one might desire, but they are clearly seen and truly encouraging. Christ's Gospel undoubtedly meets the needs of the daughters of India as of other lands. As examples of this the following may be quoted from Mrs. Duthie's report:—

Withstanding a priest.

"One of the women whom C. Yesudial visits, though not a Christian in name, is a constant reader of the Bible. On one occasion a Brahman priest came to see her, and, in no mild tones, asserted that her husband's early death was due to some great sin she had committed in a former birth. He threatened her with terrible punishment in a future existence unless she would conform to certain required ceremonies. But these threats did not in the least intimidate or disturb her. 'Sir,' she answered, 'it is not in this way that my sins will be forgiven. Already the Saviour whom I love, and in whom I believe, has forgiven me, and granted me peace of mind such as many who have both husband and children do not possess. My troubles have, I believe, all been sent me for the salvation of my soul.' She then asked him whether he would not send his widowed daughter to her to be taught. To her surprise he consented; and his daughter is now going regularly to the house, and knows in her heart, too, we hope, something of the peace and faith of this good woman.

"Jesus, save me!"

"Yesudial gives another interesting case of a rich and influential woman, a bigoted Hindu, very zealous in the performance of all the appointed ceremonies, and a diligent reader of religious books. When Yesudial asked her what benefit she got from all this, and what hope she had for the future life, she replied: 'I have no hope. The Vedas, Sastras, and all our sacred books, I have read; I have visited all our sacred bathing-places, and done everything which the priest tells me is necessary for the salvation of my soul. Still, I have no hope, and I am afraid to think of what will happen after I die.' In earnest, pleading tones Yesudial besought her to put her trust in Christ. Step by step she has been led to believe in Him as her Saviour. Her constant prayer is, 'Jesus, save me!' 'Formerly,' she said, 'I tried to obtain salvation through my own efforts, but now my faith is in Christ alone. Formerly all was dark, but now I have light and hope and strength in my soul.'"

Work stopped.

Opposition, however, frequently manifests itself, as indicated in the following extract from Miss Derry's report:—

"Last year's report states that about ten years ago, in spite of much opposition, work was begun in the Mohammedan village of Elangady, and that at the end of 1896 more than one hundred women in this village were learning to read. But, alas! this year the report of that village is very different. Last January the men, stirred up by a Mohammedan teacher whom I had been obliged to dismiss, forbade their women to learn, and would not allow our zenana teacher to come into their streets, so the work there for the time was quite stopped."

Girls' schools.

The ladies also superintend a number of girls' schools. Miss Derry had the joy of starting a new one in a shepherd village near Nagercoil, and in two others under her care the work went quietly on. Miss Duthie has five schools under her superintendence, in which 257 girls are taught. Sunday-classes, which are well attended, are held in all these. In the Orphanage forty-five children found a cheerful, healthy home, combined with careful Christian training. Mrs. Allan's Boarding School, which has recently developed into practically three schools — an English Middle School, a Tamil Middle School, and a Normal School — has 178 pupils in attendance, of whom 97 are boarders. A good dormitory and space for a playground are urgently needed for this school. "Boarding schools," says one who has long lived in India and knows it well, "are amongst the most powerful influences at work in raising and purifying the Christian community." The lace industry, which is a great boon to the poorer people of the district, furnished employment for 350 women.

Tittuvilei.

The Rev. M. Nallathamby, Mr. Duthie's native assistant missionary, reports that during the year he was helped by two evangelists, seven catechists, nine Bible-women, twenty schoolmasters, and two schoolmistresses; and that in the sixteen congregations of the district they had 1,822 adherents—viz., 496 men, 572 women, and 754 children. The total number of baptized in the congregations is 690, of whom eight adults and seventeen children were baptized during 1897. The present number of church members is 290, of whom eight were newly admitted. Female education, Mr. Nallathamby says, is a prominent feature of the work in Tittuvilei. Mrs. Duthie pays special attention to the teaching of women. There are eight Bible-women, who are kindly superintended by her. Six of these, besides teaching Christian women in the morning, also do zenana work between 10 a.m. and 3 p.m. Two who are catechists' wives solely help in congregations. The number of women taught is 198; of these 92 are able to read. The Girls' School at Tittuvilei is in a satisfactory condition. The number on the register is 62. The new teacher, a student of the Theological Class, takes much pains to preserve the strength as well as the progress of the school.

[For further particulars of the NAGERCOIL Mission, see *Chronicle*, 1897, April, p. 92; July, p. 158; October, p. 234; *Chronicle*, 1898, February, p. 45.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

Missionaries:

REV. I. H. HACKER. | MRS. BAYLIS THOMSON.
MR. ARTHUR FELLS, M.B., C.M. | MISS MACDONNELL.

Native Pastors.

REV. S. ZECHARIAH. | REV. P. YACOB.
REV. B. MANASSEH.

Statistics:

English Missionaries:—		Church Members	1,363
Male	2	Other Native Adherents	11,301
Female	2	Schools	65
Native Agents:—		Scholars—Boys and Girls	3,755
Ordained	3	Local Contributions	£449 13 7
Preachers	54	Do., Hospital	£637 8 6
Christian Teachers	95		
Bible-women	42		
Christian Female Teachers	24		

A year of steady work.

The year was one of quiet, steady work. In the absence of Mr. Hacker on furlough Mr. Duthie exercised a general oversight of the native pastors and catechists, but, with his many other duties, could do only a very little in the way of personal superintendence. His colleagues in Neyoor are longing for Mr. Hacker's return. Mrs. Baylis Thomson's arrival strengthened their number, and in a few months' time they hope to have their full complement of missionaries.

Neyoor pastorate.

No report of the Mission generally or of the two other pastorates is to hand, but the Rev. Samuel Zechariah has furnished one about the Neyoor pastorate. During the year Mr. Zechariah baptized three adults and seven children, and admitted four new members to church fellowship. The present number of adherents in this pastorate is 870. Sunday and week-day services, prayer-meetings, Sunday-schools, and Bible-classes were regularly maintained.

A wide-reaching work.

As headquarters of the Medical Mission, Neyoor occupies a unique and influential position. Dr. Fells, assisted by Miss MacDonnell, the lady superintendent of the hospital, and a staff of twenty medical evangelists in charge of dispensaries, a hospital evangelist, two catechists, and seven Bible-women and nurses, are doing a very large and wide-reaching work, concerning which Dr. Fells writes :—

Medical out-stations.

"Most of the year has been spent at our headquarters, Neyoor, but there have been several opportunities of visiting the out-stations, and these visits have been in most cases full of encouragement. In March, I inspected the more northerly dispensaries, Kottarakarai, Nedungolam, and Vakkam, and early in September was at Tittuvilei and Agasteespuram, whilst later in the month, accompanied by Mrs. Fells and our little son, I made a rather longer tour in the north, spending eight days at Nedungolam, and shorter periods at Kottarakarai, Vakkam, and Nellikakuri. Nearer stations, such as Martandam, Nagercoil, and Ravenencharai, have been visited several times in the course of the year. An increasing experience of the work that is being done, and a growing knowledge of the needs of the people, convince me of the value of these dispensaries and hospitals. Manned by truly Christian mission-trained men, having a good practical knowledge of medicine, midwifery, and surgery, such medical out-stations are a source of great strength to our Travancore Mission; they form powerful evangelistic centres, whilst the Christian community is greatly helped and encouraged by them. There is one condition yet wanting for their further development—*i.e.*, more frequent visits from the medical missionary, a condition which for its fulfilment requires two medical missionaries on the spot, for it is equally important that the hospital and other appointments at headquarters should be kept thoroughly efficient."

A marked increase.

As far as figures go the work again showed a marked increase, the total number of sick in receipt of relief having risen to 61,763, and it was interesting to notice that this increase was chiefly due to the larger number of Hindus seeking help. These figures would seem to show that Mission institutions are in a growing degree winning the confidence of the people ; they also prove that the regular preaching of the Gospel does not deter non-Christians from coming to Mission hospitals and dispensaries. Mr. James is still in charge of the hospital, assisted by two of the junior men. Much good work has been done here during the past year amongst both out and in-patients. At the daily morning service in the waiting-room the attendance is usually about thirty to fifty, whilst not infrequently it mounts up to seventy or eighty. The hospital evangelist, Mr. S. R. John, reports that during the year fifty-four non-Christian patients are known to have joined the ranks of Christian adherents, though this by no means includes all who have been influenced by Christian teaching received in the hospital. One instance of much interest is that of a man named Arumugam, who with his father spent many weeks in the ward during the past year. For some time the good news of salvation seemed to make no impression upon them ; the soil was too hard, but gradually they realised that Christ was their truest Friend, and they resolved to become His disciples.

Al fresco Sunday-school.

In addition to her duties as matron and trainer of nurses and midwives, Miss MacDonnell superintends the nurses who work outside. Her *al fresco* Sunday-school will be remembered by our readers. Of this she writes :—

"My little Sunday-schools under the palmyras have been carried on much as before. There are now fourteen boy teachers, and the pupils average about 120. The boys have a 'mite box' in which they put their contributions every Sunday morning before starting for the day's work. In addition to thus collecting eight annas this year, they also voluntarily undertook to pay the school fees of a little orphan boy, and have done so now for the past four months. I would here most gratefully thank all those children at home who so generously supplied us with dolls and other toys, thus enabling me to encourage both teachers and pupils by suitable Christmas gifts, while there is still left a goodly stock for little sufferers in the hospital throughout the coming year. May I hope for a similar liberality for the coming Christmas."

Leper Asylum.

The Leper Asylum connected with the hospital began the year with thirty-six inmates and closed with forty-two. From an evangelistic point of view the year was a very encouraging one, a leper, his wife, and five children all having been baptized, also two other converts.

Orphanage.

Mrs. Fells had the Orphanage under her care, and found its youthful inmates an interesting though somewhat troublesome charge.

A devout Christian woman.

Mrs. Baylis Thomson was heartily welcomed on her return. She began work on the following Sunday, and throughout the year her life was a busy one. She directed and superintended the labours of thirty zenana agents, who together paid an aggregate of 60,300 visits to 1,340 houses, situated in 113 different villages, and had under instruction 930 women, 459 of whom were able to read, and 471 others diligently studying the first and second reading books—a series of figures that speak volumes. Referring to the death of one of her devoted band of native Christian women, Mrs. Thomson says that this devout Christian woman, Thevaie by name, visited about 200 villages for the space of twelve years. She had many family troubles, but continued in the work till weakness and old age compelled her to give up. We could fill three or four pages with interesting extracts from these agents' reports, but cannot find room for them.

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1897, April, pp. 80, 83; November, p. 262; *Chronicle*, 1898, February, p. 38.]

PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionary: REV. J. KNOWLES.

Native Pastors:

REV. S. D. SYLUM.
REV. S. MATTHIAS.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Ordained	5
Preachers	55
Christian Teachers	103
Bible-women	8
Christian Female Teachers	9

Church Members	1,815
Other Native Adherents	17,779
Schools	79
Scholars—Boys and Girls	3,956
Local Contributions	£527 17 11

Superintendence of two missions.

Mr. Knowles single-handed had charge of this station, Mrs. Knowles being absent in England, and in addition to Pareychaley the superintendence of the Quilon Mission for the latter part of the year also devolved upon him, consequently he was unable to furnish anything beyond a brief report. The year was one of steady work and progress. In the number of adherents there was an increase. These now number 17,779. There was also an increase in the amount of the contributions, the people having contributed about Rs. 1,950 for the support of the Mission agents. Indeed, there are in the Pareychaley district five pastorates entirely self-supporting, and eight centres which contribute three-fourths of the salaries of the agents employed.

Steady work and progress.

Schools.

In the village schools Mr. Knowles succeeded in getting all the schools (except four) under the new Grant in Aid rules, so that seventy village schools were in fair working order. Besides this, the English Lower Secondary School at Martandam had about 250 scholars, and the English Girls' School there about eighty, and both of these schools succeeded in obtaining Government Grants in Aid, as also the Primary English School at Pareychaley.

The Bible-women's reports show that their earnest labours were not in vain.

[For further particulars of the PAREYCHALEY Mission, see *Chronicle*, 1897, May, p. 106.]

TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the native Government and Brahminical power. Within the fort is the palace of the Maharajah and the houses of many native officials; while outside the fort walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionaries :

MR. H. T. WILLS, M.A., B.SC., F.G.S.	REV. T. W. BACH.

Native Assistant Missionary : REV. ANBUDIAN DEVALAM.

Native Pastors :

REV. V. MOSES.	REV. S. SUMANAM.
REV. W. G. RASALAM.	REV. M. KESARY.

Statistics :

English Missionaries :—		Church Members	1,580
Male	2	Other Native Adherents	12,467
Native Agents :—		Schools	48
Ordained	5	Scholars—Boys and Girls	1,892
Preachers	38	Local Contributions	£437 18 5
Christian Teachers	53		
Bible-women	13		
Christian Female Teachers	3		

Illness of Mrs. Bach.

As in 1896, so last year, the responsible charge of this station was divided by Mr. Wills and Mr. Bach, the former taking the work in the city itself as his special share, the latter the district around. A severe trial befell the Mission circle in the illness of Mrs. Bach. Repeated attacks of malarial fever had so weakened her that an immediate return home became necessary, and her husband had to accompany her. After a few weeks' stay he, however, returned to India. During his absence Mr. Knowles superintended the native agents in the district.

A many-sided work.

"Trevandrum City" covers an area of twenty square miles, and embraces many populous villages lying close to the main town, so that Mr. Wills' work is, to some extent, as many-sided as that of his colleague, but he devotes his personal efforts to students and the educated classes. In the suburban congregations there are 886 adherents, an increase in the year of 146, of whom 92 are baptized and 21 communicants. Many of them are out-caste Pulayars, concerning whom Mr. Wills makes the following significant remarks :—

Work that pays.

"With regard to the work among these out-caste folk I may here state that it pays in many ways. We shall sooner reach the caste Hindus through the elevation of these people than these through the caste men. The Hindus note the change coming over their slaves, and wonder at it, as they are supposed to be scarcely human. Interest has been shown by caste men actually taking up work for the out-castes, one school for Pulayars being started and maintained by a son of a late Dewan and some of his friends, with one of our Christian boys as teacher. The Hindus often ask us about this work, and in other ways show a growing approval of it. The very quick and sure progress made by these degraded people, when once the Gospel reaches them, is a powerful argument in favour of Christianity with men who can only appreciate some sensible sign. Our care for the out-castes is by degrees breaking down the rigid exclusiveness of caste. Pulayars may now be seen working in or near Brahman streets—a thing impossible a few years ago."

Debt on Reading Room.

The Free Reading Room, which is the centre of the work in Trevandrum itself, was not used as much as in former years. A most important strategic point, it is yet crippled for want of funds; the supply of papers and magazines was diminished, and the furniture left unrepaired all for lack of rupees! There was a debt of Rs.200 on the year's working.

Undermining Hinduism.

Open-air preaching and tract distribution was carried on at several different points regularly, two evangelists constantly engaging in this. Concerning this Mr. Wills reports:—

"I am glad to be able to report that the Gospel message is having a widespread influence upon the more thinking portion of the people here. It is being eagerly discussed amongst them, and in many ways we note a very considerable change in their attitude towards us. The so-called 'Swami Vivekananda' has done some good by speaking out strongly against the prevailing irreligion and in condemning popular superstitions. He is helping to undermine the old walls of Hinduism, and everything that does this is an indirect friend of the Truth, which has a better chance."

New buildings.

The hostel building made progress, and, when completed, will be a great boon. The Mateer Memorial Church was commenced, H.H. the Maharajah being among those who have promised donations towards it. The heir to the throne of Travancore, in writing to explain his absence from the public ceremony, spoke of the late Mr. Mateer in terms of high commendation. His Highness said: "Of his literary attainments it is hardly necessary for me to speak, as his excellent works on our shelves bear ample testimony to his possession of great intellectual abilities. As a Christian worker and philanthropist he has very few equals. Travancore, so long as it lasts, will never forget him. He was loved and revered by all who came in contact with him, and it is my strong conviction that he has earned the undying gratitude of a large proportion of his people."

Tribute to Mr. Mateer.

Bible-women to be trained.

Mrs. Wills had charge of six Bible-women (part of the year there were seven). She feels that these valuable agents need more training for their work, and contemplates erecting a small training-home, Mrs. S. D. Wills, of Bristol, who, with Mr. Wills, recently visited Travancore and other parts of India, having kindly promised to meet the cost of building it. Mrs. Wills also kindly took charge of Mrs. Bach's Cannamoolay Boarding School during that lady's absence, and reports that it was going on well and that the girls made considerable progress during the past months. The number of boarders on the register was forty. Most of the girls are bright and active, and the discipline exercised by the matron and teachers is very good. Being a thorough Christian woman, the matron's influence on these children is excellent, and Mr. Wills believes that not a few of them are sincere and earnest in their desire to do what is right, and are seeking daily to follow in the footsteps of their Saviour.

Boarding School.

Reduction of schools.

Mr. Bach's district contains 55 congregations in which there are 11,581 Christian adherents, 657 of whom have embraced Christianity during the year. The number of church members is 1,559, of whom 102 were newly admitted. In addition, there were 38 schools attended by 1,442 scholars, a reduction of 320 as compared with the previous year. This reduction is thus explained by the missionary :—

> "Hitherto these schools have been of inestimable value as evangelistic agencies, and have been the only schools to which certain classes of the community could be admitted. They were attended by Hindus as well as Christians, and were thus an agency for the propagation of the Gospel among the heathen, as well as for the education of the native Christians. Until recently, the majority of the mission schools were partly supported by grants from the native Government, otherwise only about half their number could have been maintained. In 1894 a new Educational Code was formulated, and its new grant-in-aid regulations came into operation on the 11th December, 1896. Under the new system, nearly half the number of our former teachers were disqualified, and better school buildings were insisted upon, more school furniture, and a larger minimum average attendance. An earnest endeavour has been made to satisfy these new conditions, and grants for about twenty schools, after much delay and difficulty, have been secured, but there are no teachers, possessing the needful Government qualifications, available for the remaining schools, and all further grants have been refused till such teachers are provided. So, for the present, in some villages, all teaching among the 'backward classes' has had to be discontinued, and thus many years of educational effort has been rendered futile. An institution has already been started for the training of teachers, but at least three years must elapse before the Teachers' Certificate, required by the new regulations, can be obtained. However, such an institution augurs well for the future of our mission schools, and the new Code which has necessitated its existence, though sadly hampering our present operations, will ultimately prove a help rather than a hindrance to our educational work, providing, as it does, not only for better teaching, but for more liberal grants for its support."

Young People's Society.

Early in the year Trevandrum had a cheering visit from Mr. Burgess, the Indian Secretary of the Y.P.S.C.E., and this led to the formation of several branches in connection with the Mission. Mr Burgess is also the Indian Secretary of the Sunday School Union, and another result of his visit was the promise of a Malayalam edition of the Sunday School Union Notes on the Weekly Lessons. Some of the catechists can read English books, and a few useful commentaries have been placed at their disposal, but there is little expository literature in the vernacular, and these Lesson Notes will be a valuable acquisition to those who are not acquainted with the English language.

[For further particulars of the TREVANDRUM Mission, see *Chronicle*, 1897, September, p. 203; October, p. 233; December, p. 280; *Chronicle*, 1898, February, p. 43.]

VAKKAM.

Vakkam is twenty miles from Trevandrum and equally distant from Quilon. It is the name given to the new district midway between these two towns, composed of the northern and southern portions of these Mission districts. Area of district, about 750 square miles. Population, 200,000. Mission commenced in 1893.

Missionaries :

Rev. W. D. Osborne. | Mr. H. Hewett.

Statistics :

English Missionaries:—		Church Members	75
Male	2	Other Native Adherents	756
Native Agents:—		Schools	25
Preachers	8	Scholars—Boys and Girls	533
Christian Teachers	15	Local Contributions	£13 19 3
Bible-women	4		
Christian Female Teachers	2		

A permanent settlement desirable.

This new district, carved out of territory formerly under the superintendence of either the Trevandrum or the Quilon missionaries, but too remote from them to receive adequate care and attention, covers an area of 750 square miles, and has an estimated population of 200,000, comprising every caste in the Hindu system. It now contains thirteen congregations, with 756 adherents, a tenth of whom are church members; also twenty-five schools, inclusive of night and Sunday schools, in which 533 scholars are receiving elementary teaching. An unfortunate delay in making suitable arrangements for the location of the missionaries in the district itself operated disadvantageously, and involved waste of time and strength in journeying to and fro, but it is hoped that a suitable residence will soon be erected, and the missionaries settled among the people, and not in Trevandrum or Quilon as hitherto.

A promising movement.

An interesting and promising movement among the Ilavars, a class of people for the most part more intelligent and socially respectable than the other low castes, Mr. Osborne thus describes :—

"They are the small farmers and skilled artisans of the country. Being somewhat better educated, they are beginning to assert themselves, and to claim attention from the Government. The movement has in it a very strong religious element also, although the religious side is not so clearly manifest. Modern Hinduism is Brahmanism, pure and simple, and means Brahman supremacy over the other castes. Western education and civilisation has gone very far to destroy the faith of the people in a system which thrives upon the ignorance and superstition of its adherents, and has resulted in a religious discontent among these better educated classes. The outlet of this discontent is in the direction of agitation against the political inequalities and injustices under which they are suffering in consequence of Brahman dominance. Many of these people are now turning to us and asking us to take them into the Christian fold, hoping thereby to receive through us their just rights and privileges. Low as may be their motives in this respect (motives which we do not shrink from discouraging), yet their coming affords us a splendid opportunity of influencing them with the high ideals of human life and the true principles of spiritual religion. Hundreds of these people are reading and studying the Christian Bible, seeking for a new object of faith, their faith in Hinduism having been lost. Many of them have become sincere believers in Christ as the only Saviour of the world, and are in many other respects the secret disciples of the Lord. There is very much of the fear of man about them yet, but while, on the human side, they are not ready to confess Christ before men, we believe that in heart they are seeking after Him and fashioning their lives by His truths."

Orphanage.

Mrs. Osborne continued her care of the Orphanage, in which twenty-two children are housed and taught, paid visits to the hospitals, and showed interest in the lepers of Trevandrum. She also directed the labours of the eight Bible-women who are at work in the district.

[For further particulars of the VAKKAM Mission, see *Chronicle*, 1897, July, p. 166.]

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary: REV. J. W. GILLIES.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Preachers	13
Christian Teachers	36
Bible-women	6
Christian Female Teachers	13

Church Members	448
Other Native Adherents	2,785
Schools	24
Scholars—Boys and Girls	1,340
Local Contributions	£70 6 11

Departure of Mr. Gillies.

The experience of this station for 1897 was discouraging. In consequence of the illness of both Mr. and Mrs. Gillies, which, combined with other causes, greatly interrupted the usual routine and work, and ended in their retirement from the station and return home, the district—which is large and necessitous—suffered considerably. Mr. Knowles was placed in temporary charge of it after Mr. Gillies had left, but he was so burdened with his accumulated duties that he could furnish no report.

IV.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .. (*p.* 128) ..	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883. J. E. Dennison, B.A., 1892. Miss Kate Derry, 1892. *Native Pastors*—J. Joshua, Nagercoil. V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. Rev. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionary*—C. Satthianathan, 1879.
Tittuvilei .. (*p.* 131) ..	*Assistant Missionary*—M. Nallathamby.
Neyoor .. (*p.* 132) ..	I. H. Hacker (*m*), 1877.* Arthur Fells, M.B., C.M. (*m*), 1892. Mrs. Baylis Thomson, 1884. Miss MacDonnell, 1892. *Native Pastors*—S. Zechariah, Neyoor. P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Kadamaleikunnoo.
Pareychaley (*p.* 135) ..	Joshua Knowles (*m*), 1880. *Native Pastors*—S. David Sylum, 1893, Pareychaley. S. Matthias, 1893, Martandam. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—Joseph Kamalam, 1867.
Trevandrum (*p.* 136) ..	H. T. Wills, M.A., B.Sc., F.G.S. (*m*), 1892. T. W. Bach (*m*), 1894. *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum. *Assistant Missionary*—Anbudian Devalam, 1872.
Vakkam .. (*p.* 139) ..	W. D. Osborne (*m*), 1893. H. Hewett, 1893.
Quilon .. (p. 140) ..	J. W. Gillies (*m*), 1892 †

Total.—Eleven English Missionaries; Three Female Missionaries; Twenty-one Ordained Native Pastors.

* Absent on furlough.

† Since retired.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible Women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.				£ s. d.
Nagercoil .. 77 Out-stations..	1809 ..	3	1	7	40	106	31	30	1756	11216	87	3735	73	2565	310 14 2	14	1170	..	757 2 11
Tittuvilei .. 16 Out-stations..	1866 ..	..	..	1	9	13	9	2	290	1822	13	978	21	533	..	2	415	..	112 9 11
Neyoor .. .. 62 Out-stations..	1828 ..	2	2	3	54	95	42	24	1363	11304	65	3755	50	2091	..	15	1061	..	1087 2 1
Pareychaley .. 83 Out-stations..	1845 ..	1	..	5	55	103	8	9	1815	17779	..	..	71	3065	..	8	891	..	527 17 11
Trevandrum .. 66 Out-stations..	1838 ..	2	..	5	38	53	13	3	1580	12467	24	1653	47	1489	..	1	403	..	437 18 5
Vakkam .. .. 13 Out-stations .	1893 ..	2	..	..	8	15	4	2	75	756	10	213	23	434	..	2	99	..	13 19 3
Quilon .. .. 19 Out stations..	1821 ..	1	..	..	13	36	6	13	448	2785	..	..	23	956	..	1	384	..	70 6 11
Totals ..	..	11	3	21	217	421	113	83	7327	58129	199	10334	308	11766	310 14 2	43	4423	..	3006 17 5

THE

ONE HUNDRED AND FOURTH

REPORT

OF THE

London Missionary Society.

From April 1*st*, 1898, *to March* 31*st*, 1899.

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TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries :

Rev. James Duthie.
Rev. A. L. Allan.

Native Pastors :

Rev. J. Joshua.
Rev. V. Solomon.
Rev. J. Nathaniel.
Rev. J. Moses.
Rev. S. Parabaratadimei.
Rev. C. Samuel.

Assistant Missionary : Rev. C. Satthianathan.

Statistics :

English Missionaries :—		Church Members	1,850
Male	2	Other Native Adherents	11,453
Native Agents :—		Schools	80
Ordained	7	Scholars—Boys and Girls	3,626
Preachers	39	Local Contributions	£589 13 2
Christian Teachers	107		
Bible-women	23		
Christian Female Teachers	39		

TITTUVILEI.

Statistics

Native Assistant Missionary	1	Church Members	291
Preachers	11	Other Native Adherents	2,007
Christian Teachers	15	Schools	19
Bible-women	8	Scholars—Boys and Girls	784
Christian Female Teachers	2	Local Contributions	£78 11 0

Mr. Duthie's manifold duties.

The Rev. J. Duthie and Mrs. Duthie still continue the varied work in which they have for so many years been engaged. Mr. Duthie is Treasurer of the Travancore Mission, General Superintendent of the Nagercoil Mission Press, and in connection with this has to give time to the preparation of articles for the monthly and quarterly magazines. During the absence of Mr. Hacker on furlough he had to exercise a general supervision of his work in the Neyoor district. The sub-district of Tittuvilei, which is worked by Mr. Nullathamby, is also under Mr. Duthie's supervision. He is general referee and councillor for the Nagercoil Church. Since the departure of Mr. Dennison he has been the director of the College. In addition to all these duties and responsibilities, the work which specially belongs to him is the Theological Class.

The Theological class.

The Theological Class numbers twenty students, who have a three years' course of training. They come from the various stations, and with very different standards of attainments. It is, therefore, not at all easy to arrange their classwork satisfactorily. Mr. Duthie's remarks on their lack of knowledge touches a subject of very serious importance in the mission field :—

"Meantime our students generally come to us only poorly prepared for a theological course—a course which brings home to us the urgent necessity for increased efforts to raise up a better-equipped Native Agency in our Mission. The dead-and-alive condition of many of our congregations is a source of great concern to all district missionaries, and I see no way of improving these congregations except by placing over them men who do know something of their Bibles, who have some perception of spiritual truth, and some power and earnestness in presenting it to their countrymen. Books in Tamil suitable for theological students are still too few, though year by year contributions to our limited stock are made by missionaries in charge of theological seminaries; but increasingly I feel that *The* Text Book for such men as we have in this Mission, at all events, is the Bible itself. To not a few of our workers the Bible is, I fear, largely an unknown book. Even amongst the young men now with us I am often made to feel how limited their knowledge of God's word is—arising from frequent and hurried reading without thought and without reflection, and in a fragmentary way by chapters here and there, and on no plan. I do not know how it may be in other missions. Possibly matters in this respect are much the same as with ourselves, but considering what our students are at present it is urgently needful to devote much of the short period of our three years' course to the study of the Bible itself. Only so can really powerful teachers be raised up amongst us. One great drawback is that we have only *one* class. The present students are now in their second year, and we *ought* to be commencing with a new set; but for lack of funds this is not possible. I have often pointed out the necessity for enlargement of our Theological Department in this Mission with its 337 congregations; but the means are unfortunately not available, and so the work is seriously crippled."

The assistant tutor, Mr. Arumanayagam, is an able and capable teacher and an earnest worker. He not only instructs the young men, but is their leader in various forms of practical evangelistic work.

A self-supporting, self-governing native Church.

The Nagercoil Native Church has for many years been entirely self-supporting, and it is now in a large degree self-governing. Under the pastoral care of the Rev. J. Joshua, it is strong and active, and is learning the difficult lesson of self-government. Mr. Duthie says on this subject :—

"Our position in Travancore, generally, is one of great promise as regards self-support of our congregations. Very gradually, no doubt, still year by year, as our statistical tables show, the contributions of our people are increasing. To become *self-governing* will be a matter much more difficult of attainment, which can only be brought about under the guidance of the European missionary. What we long to see here is more evangelistic zeal—renouncement of self, and desire for the glory of God alone. Progress in these directions alone will hasten the wished-for day."

Improvement in the Tittuvilei pastorate.

The Tittuvilei pastorate has always been a difficult one from the fact that the people are all of the Pariah class, and are therefore exceptionally backward and poor. There are sixteen congregations under Mr. Nallathamby's care, with nineteen schools. There appears to be a steady growth in numbers and an improvement in the habits of the people. Drinking is decreasing, and their desire to have their children educated is growing.

Mr. Allan's report of the district.

The Rev. A. L. Allan is able to give an encouraging report of the work in the country churches and pastorates of the Nagercoil district. He says, "The year has been one of quiet but steady progress in all departments of our work." The Christian community has had an addition of about 400 adherents. It has been a year of fair material prosperity among the people, and the Christians have recognised it by their contributions to the support of their pastors, and for the erection or repair of places of worship and catechists' houses. The four pastorates seem to be in a healthy condition. Elementary education is also progressing, and seems to have outrun the means of the government of the country. There are sixty-six schools, but grants in aid can be received for only fifty-two, because the funds of the Education Department have failed! The general result of the work is summarised by Mr. Allan thus:—

"In all our congregations there is much that has to be done in the work of building up the people in Christian knowledge and Christian character that does not easily lend itself to interesting report, just as in steady pastoral work in Christian lands. But there is some encouragement when a man who has been labouring in a congregation for years, and who knows his people well, can say, as several of our agents say in their reports, that those who stole now steal no more; those who were given to idleness and gossip and the quarrelling consequent on gossip, are now actively industrious, are diligent students of the Word of God, and regular in attendance at Bible-classes and prayer meetings; those who were immersed in the spirit of litigation and strongly suspected as dealers in evidence have now abandoned their old practices and become peacemakers."

An important centre for women's work.

Nagercoil stands very high among the Indian stations of the Society as a centre for women's work. Miss Derry retired from the mission after her marriage with Mr. Dennison. This has greatly added to the burden of Mrs. and Miss Duthie, and no one has yet been appointed to take Miss Derry's place. Mrs. Duthie reports:—

"Our present number of Bible-women is nineteen, twelve of whom are employed in teaching. Two are working in the Mohammedan quarter, where a short time ago, through opposition, the work had almost entirely ceased. It is now more hopeful, sixty women being under instruction, and thirteen of these able to read the Bible. Other four teachers are employed at Pooteri, where the work is of recent development, but very encouraging, eighty-five women learning and twenty-three able to read the Bible. A great change has come over this dark village since the introduction of the Gospel teaching. At Tittuvilei six Bible-women are engaged in teaching the Christian women of the different congregations in the district. The deplorable ignorance of some of these women impressed us so deeply that, about two years ago, we resolved to stop, for a time at least, the work in the zenanas, and to employ the Bible-women entirely in the congregations. The result has been very encouraging; 109 women are learning at the present time, and 45 are able to read and use a Bible at the services. As many of these women are employed in the fields, and can only learn in the evening, the progress has been slow, but, on the whole, satisfactory."

Itinerating Bible readers.

Two new efforts have been made during the past year to reach a larger number, and also to follow up the instruction of former years.

Four of the most experienced workers were appointed Bible readers, to visit and keep up religious connection with women who learned to read in past years and who are still in heathen homes. The number of these former pupils, every one of whom can read and possesses some portion of the Scripture, is 457, proving how extensive and thorough the work has been. Two other Biblewomen have been appointed to do evangelistic work in the villages around Nagercoil.

"After speaking with the Bible-women on this subject, two of our best and most earnest workers volunteered to take up itinerating work in the villages. During the last six months of the year they have gone on nine different tours, and visited sixty-two villages, and spoken to many thousands of women. The work is difficult owing to the great ignorance and darkness of the people, but in most cases our itinerant women are gladly welcomed, and often invited to return soon. This village work is chiefly amongst the depressed classes, and if more effort could be expended in this direction, there is hope that many might be brought over to Christianity."

The Girls' Boarding School.

The Girls' Boarding School "has gone on steadily during the past twelve months, and not without some pleasing results. The teachers have worked well, and there has been an evident desire to excel on the part of many of our pupils":—

"The number of scholars on our register at the end of the year is 191; of these 100 are boarders.—English School, 106; Vernacular Middle School, 44; Normal Training Class (Tamil), 8; Practising School, 33; Total, 191. The five girls who passed the English lower secondary examination last year formed at the beginning of this an English normal class, and this was carried on for five months. Two of our teachers unexpectedly left us about the middle of the year. We were unable to secure teachers in their place, and were therefore, greatly to our regret, obliged to stop either our English Normal School or our Tamil one. The latter seemed the more important, so we decided to continue this in preference to the other. Two of the girls who were in the English Normal School are now teachers in the boarding school. Even the five months' training they received did them much good, and we see more and more the great importance of having these training classes. Several girls who passed through our former primary Tamil training class are now engaged in different parts of the Nagercoil district as teachers. We often hear of the good work being done by them, and of the great benefit derived from the training received in the Boarding School.

"Our Tamil Middle School has in it four classes with seventy-seven girls in attendance. The highest class is preparing for the Travancore Government Vernacular Elementary Examination. Last year seven girls went up for this examination and *all* passed. This department of the boarding school was started two years ago, and has been recognised as a Tamil Middle School by the Travancore Government. It is quite distinct from our English school, and meets in a separate building which was erected in our compound after our return from furlough. *None of the girls in this department learn English.* The desire for English education for girls is growing, but unless English is commenced at an early age it is practically of no use. Our rule now is that unless girls are sent in to us when very young they must join the Tamil department, remain with us until they have passed the vernacular examination, and then have a year's training in the normal class if they have proved bright and intelligent. After leaving school they will either get employment as teachers, or be taught to make lace, by which they can earn an honest livelihood.

"*Boarding Department.*—Our boarders have numbered 103. These girls are the daughters of our Christians connected with the Nagercoil district. Their homes are in the adjoining villages, four, six, eight, and ten miles distant. The old rule of the boarding school was that only after passing through the highest class in the village school could a girl be admitted into the boarding school; but this rule was altered a few years ago, in order that we might begin teaching English from an early age. This year we have taken children from a still lower standard of education, so that many of our boarders are very young. Our want of room has been our chief hindrance to increasing our numbers; but we trust before another year has gone to have a new home for the children—one which will be both commodious and comfortable, and situated in a healthy locality."

The useful work of Bible-women.

Mrs. Allan, who has had charge of the Boarding School, has also superintended the Bible-women who work in the district congregations under her husband's care. She reports that—

"eight Bible-women have been working during the year in different parts of the district. They are employed daily in teaching (especially those in our village congregations who cannot read, and have but little knowledge of God's Word), in visiting the sick, in telling of the Father's love, and in many ways doing what they can to bring comfort and cheer to those around them. Such workers are much needed in many parts of the district, and we have had several applications for such helpers from our mission agents."

Schools for Hindu girls.

Miss Duthie has had the superintendence of the six Hindu girls' schools. These also are progressing :—

"We have more than 300 Hindu girls. Regular visits and periodical examinations have been a stimulus and encouragement to the children, and our teachers are also more efficient than in former years. Special attention is given to the daily Bible lesson, and the Sunday-schools are also well attended. A class, recently started for the preparation of the Sunday lesson, is regularly held on Saturday morning, and attended by all the teachers and Bible-women. The lesson is evidently much appreciated by all, and, by means of this help, is made much more interesting to the children. Coloured pictures are a valuable help to us."

[For further particulars of the NAGERCOIL Mission, see *Chronicle*, 1898, October, p. 238 ; *Chronicle*, 1899, January, p. 20.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries:

REV. I. H. HACKER.	MRS. BAYLIS THOMSON.
MR. ARTHUR FELLS, M.B., C.M.	MISS MACDONNELL.

Native Pastors.

REV. S. ZECHARIAH.	REV. P. YACOB.

REV. B. MANASSEH.

Statistics:

English Missionaries:—	
Male	2
Female	2
Native Agents:—	
Ordained	3
Preachers	58
Christian Teachers	88
Bible-women	41
Christian Female Teachers	24

Church Members	1,319
Other Native Adherents	11,824
Schools	61
Scholars—Boys and Girls	3,039
Local Contributions	£295 4 10
Do., Hospital	£183 5 10

Lights and shadows everywhere. The Rev. I. H. Hacker returned to his station from furlough in November last. In his absence the general superintendence of the work in the Neyoor district was undertaken by the Rev. J. Duthie, who writes:—

"In Mr. Hacker's absence on furlough, the Neyoor District was in my charge, when I had many opportunities of seeing the true character of the work in that part of our field—lights and shadows everywhere—abundant evidence of the zeal and wise guidance of the European missionary—congregations and schools in many a village within the boundaries of the district—a large body of Christian adherents, much chaff, I fear, and not a little precious grain—true Christian work and endeavour on the part of not a few of our preachers there, and weary toil by others for the piece of bread—marked increase of Bible knowledge in some congregations, in others stagnation—the education of both boys and girls advancing amid many difficulties—Christian giving markedly on the increase—in short, a great and beneficent force working there as all over our Mission, mostly perhaps unseen, yet evidencing its presence in the gradual disintegration and breaking down of the old, and the reconstruction of a society amongst the humbler classes only, as yet, with new aspirations and new ideals, permeated by a new and life-giving spirit, which in due time must touch and pervade all ranks and classes of the people."

A grand record of service. Mrs. Baylis Thomson has continued her labours as the superintendent of the Zenana and Bible-women's work, and her record is one of thankfulness and of hope. There are 31 zenana agents who have during the year visited in 132 villages. They have 1,137 pupils, and have paid over 79,000 visits. They have visited all castes and classes, including Mohammedans and Roman Catholics, and have received a welcome in most cases. The reports of the workers contain many evidences of the ignorance and superstition of the people among whom they are working.

Influence of the Medical Mission.

The Medical Mission becomes year by year a more important and influential agency for good throughout the whole of the Travancore Mission. Fortunately the last year was an exceptionally healthy one.

> "The severe epidemics of malarial fever which ravage large tracts of the country in the months of April, May, October and November, have been absent this year to a great extent. A report sent in from one of the most fever-stricken districts says: 'Fever cases did not amount to even one-fourth of the number treated last year—hence the decrease in the statistics.' The same reason explains the diminution in the number of in-patients. Cholera has been entirely absent from many districts, whilst in others there have been sporadic cases."

Sixty thousand patients.

Notwithstanding these favourable health conditions, the number of patients treated was 60,400, as against 61,760 during the previous year. New buildings for branch hospitals have been completed, and are in process of completion, at Kottarakara, Nellikakuli, and Martandam. A new centre was opened at Attingal in the previous year, and has already proved a means of help to a large number. The Bible-women Nurses, of whom there are eight, have proved so great an addition to the efficiency of the work at the places where they are stationed, that the need for an increased number of such trained women workers is made painfully apparent. The Leper Asylum continues to be fully occupied. The moral and spiritual influence of the medical mission has been proved in many ways. No fewer than six congregations have been formed within the last three years in the villages near Neyoor, as the direct result of blessing received during treatment in the hospital. Dr. Fells has visited these little congregations, and is able to report well of all.

Forming new congregations.

> "At Kumarapuram and Sakkaputtu small 'prayer sheds' have been erected, and at each place the people meet Sunday by Sunday for religious instruction, whilst at Aresenchari they gather in the house of a friendly Hindu. These last-mentioned congregations are more recent in their formation, but they show much promise. Many of the people have cut down the groves where they formerly worshipped demons, and show much earnestness in the search after truth. The cause at Kumarapuram is largely the result of an outbreak of cholera that occurred some time ago, whilst at Sakkaputtu the chief influence has been that exerted by one of the headmen of the hamlet, who coming to hospital in much suffering and considerable danger was successfully relieved by operative treatment. He lay in the hospital for about three weeks, and the experience there gained, and the instruction received, made such an impression that the little congregation at Sakkaputtu is largely its visible result."

Untold sufferings the outcome of ignorance and superstition.

The lamentable ignorance and superstition of the people, and the sufferings they endure in consequence, receive constant illustration in the reports of the medical evangelists.

> "Here is an instance taken from the reports received from one of our newest stations in a district where the native physicians form a numerous and influential class, and where it would evidently be well for all concerned for the old order to yield place to the new as quickly as possible.

A woman dislocated the lower jaw when yawning. Some of her friends wanted to take her to the dispensary at once, but several neighbouring Vaithyans insisted on being allowed to try their methods first. To begin with, they took a handful of grain, held it over a fire till it was scorchingly hot, and then filled the woman's mouth with it. This was repeated three or four times, till the mouth was so burnt that the patient was unable to swallow even fluids. Next they steamed her head with medicated decoctions, till she was nearly suffocated. Then native bone setters were called in, but their efforts were in vain, and as soon as the patient regained the power of swallowing, native physicians administered a variety of internal medicines, all of no avail. After nine days of fruitless suffering and frequent offerings to demons, the poor woman was taken to the dispensary, where the momentary manipulation of the jaw by hands guided by a knowledge of the anatomy of the injured part, was all that was required to reduce the dislocation, a result equally astonishing to the patient and her friends. Similar instances might be multiplied by the score, limbs sacrificed, eyes destroyed, lives lost, deformity produced, untold sufferings caused by men who, though they have some knowledge of the action of native drugs, are utterly ignorant of anatomy or physiology, or of the real processes of the diseases that they aim at curing, and with this ignorance, their superficial knowledge of drugs becomes in many cases a most dangerous possession. No amount of experience seems to be sufficient to teach many of the native oculists that the eye is a most delicate organ, and that strong irritants will inflame or even destroy it, whilst many native surgeons are so ignorant of the nature and functions of the blood-vessels that they are constantly causing fractured limbs to become gangrenous by the application of tight ligatures, a result they probably attribute to the spite of a demon rather than to their own wrong practice. Astrology is another superstition that does much mischief in many cases, by declaring that a certain patient will die upon a fixed day. The astrologer often makes his assertion early in the sickness, and is so implicitly believed by many that all hope is abandoned, and no further efforts made for the patient's recovery, whilst the pernicious influence of demonolatry and the demon priest, has so often been referred to that it needs no further illustration.

"All these evils the Medical Mission is doing its utmost to combat, by proclaiming the truth that ruling over all there is the One Supreme Father, whose desire for all is life, full, free, and abundant, a desire pledged by the love which culminated in the cross of Christ, and by the intelligent practice of that healing art which seeks to banish pain and make the maimed whole. In this glorious warfare we seek the sympathy and aid of all."

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1899, February, p. 36.]

PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionaries :

REV. J. KNOWLES. | REV. A. T. FOSTER.

Native Pastors :

REV. S. D. SYLUM.
REV. S. MATTHIAS.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics :

English Missionaries :—		Church Members	1,804
Male	2	Other Native Adherents	17,977
Native Agents :—		Schools	72
Ordained	5	Scholars—Boys and Girls	4,363
Preachers	54	Local Contributions	£300 17 8
Christian Teachers	99		
Bible-women	10		
Christian Female Teachers	9		

Retirement of Mr. Knowles.

It is a great disappointment to the Directors to have to accept the report from Pareychaley as the last which will be written by the Rev. J. Knowles. Mr. Knowles has been in charge of the district since 1891, and has worked hard and with great success. He is now obliged to retire from the work in consequence of family claims. The Rev. A. T. Foster has been appointed in his stead. The last year of Mr. Knowles' labour has been one of progress in numbers, in contributions, in organisation, and, he believes, in spiritual life.

Faithful and earnest work.

The district is a large one, with a Christian population of upwards of 18,000. There is a large staff of native evangelists, catechists, teachers, and Bible-women, and it is evident from many indications that much faithful and earnest work is being done.

"With the close of the year the period of five years for which time the pastors of Pareychaley, Martandam, Kristukovil, and Irenepuram were appointed comes to a close. It is encouraging to know that these pastorates, including Amaravilei, five in number, have been self-supporting. That is, the people have paid the salaries of the pastors and catechists in the congregations, they have kept up the chapel buildings, and done something towards supplying themselves with better furniture and buildings. There has been but little friction between pastors and people. I believe that during these five years there has been growth both in grace and in the knowledge of Jesus Christ.

"Some years ago the congregations other than the pastorates were divided into centres. These centres consist generally of one strong congregation under the charge of an evangelist, from six to nine congregations under catechists and teachers. In time we hope these centres will become self-supporting pastorates. Even now Aramanei centre entirely pays the salaries of the evangelist and catechists, and most of the other centres pay two-thirds of the salaries of the agents who minister to them. There is a healthy emulation amongst these centres, each evangelist wishing to see the work he is specially engaged in prospering."

Slow growth.

The reports from the various agents reveal here, as well as elsewhere, how extremely elementary is the Christian knowledge, and how imperfect is the Christian character, of the majority of those who are gathered in from heathenism. Child-marriage, concubinage, superstition in various forms, compliance with heathen customs, are continually proving sources of trouble and difficulty. Progress, therefore, is necessarily slow, but it is real and encouraging. The growth of the Sunday-schools, the growth of Sabbath observance, increasing liberality in the support of religious ordinances, are all signs of growth.

Educational work.

"The Educational Council has worked well, and to the members of it the district owes a good deal. The secretary, Devavaram Fletcher, has paid 325 visits to schools, and travelled 1,830 miles, besides attending to the statistics, returns, correspondence during the year, and accounts of the schools. I am glad to think our efforts have been successful. There has been a very considerable increased expenditure of both money, time, and labour. At the end of the year 1896 all school grants were withdrawn, but, excepting about half a dozen village schools, the Government has given instead grants under the new code for all our schools. We have now the Martandam Lower Secondary English School with about 170 scholars, the Martandam Lower Secondary English Girls' School with about 80 scholars, the Pareychaley English Primary School with about 50 scholars, some 64 village vernacular schools, and 6 village vernacular girls' schools, with an average attendance of some 40 scholars, receiving grants-in-aid from Government. The teachers in all those schools are Christians. Bible lessons are given in all the day-schools, and in most places there is also a Sunday-school."

A Bible-woman's report.

Mrs. Knowles having been away from the station throughout the year, the Bible-women have not had the direct supervision and advice which they would otherwise have had. "They have been steadily at work during the year, both among Christian women and in the non-Christian houses." The following extract from the report of one of these faithful women will serve as an illustration of the kind of work they are doing :—

"The villages of Unnavilei and Kuliturei, where I work, are inhabited by so-called high castes, Chetties, Vellalars, &c. They are sunk in superstition and caste prejudices, very bigoted, and greatly attached to old customs and ways. At first we had much difficulty in getting at them. We first teach them to read. Then we put into their hands religious books, and speak to them about salvation through Jesus Christ. Some of them are really convinced of the love of Christ. When husbands find their wives can read, sing, and sew they are not a little astonished. Often we get crowds of women in certain houses to whom we tell the Gospel news. Although there have been few conversions, still there is reason to believe the seed sown will bring forth fruit."

TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah and the houses of many native officials; while outside the fort walls, amongst luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionaries:

MR. H. T. WILLS, M.A., B.SC., F.G.S. | REV. T. W. BACH.

Native Assistant Missionary: REV. ANBUDIAN DEVALAM.

Native Pastors:

REV. V. MOSES.
REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. M. KESARY.

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Ordained	5
Preachers	41
Christian Teachers	54
Bible-women	12
Christian Female Teachers	9

Church Members	1,650
Other Native Adherents	1,319
Schools	57
Scholars—Boys and Girls	1,957
School Fees	£46 17 5
Local Contributions	£312 8 3

Under the vigorous direction of Mr. Bach and Mr. Wills the Mission in Trevandrum and the district is being developed in every direction, notwithstanding the ignorance and weakness of the people who form the bulk of the adherents. The condition of the work in the district is clearly described in the following extracts from Mr. Bach's report:—

The country district.

"Week by week I have visited the mission chapels in the outlying villages—sometimes settling at one place for several days—preaching in the vernacular, visiting the houses of some of our native Christians, and acquiring by conversation with the people a knowledge of their life and progress under Gospel teaching.

"Two days a month have been spent with the pastors, evangelists, and other mission agents from the district, some of the objects for which we have met together being the following:—Special service; Sermon class; Lectures in exegesis, Church history, and homiletics; Payment of salaries.

"Mr. Devalam, the native ordained assistant missionary, has done his work with the same fidelity as in former years, and my affection for him is deepening with an increasing knowledge of his sterling worth.

"Messrs. K. P. Thomas and Moses Walsalam, with much evident joy and usefulness, have continued, as in 1897, their evangelistic tours through the district, attracting large non-Christian audiences by their magic-lantern lectures and sadar prasangams (sermons accompanied by singing).

"One new feature of the year is the establishment of a church council, to assist me in the general management of the district. It is composed of myself, Mr. Devalam, the three native pastors, three evangelists, and two catechists, and is intended as a further step towards self-government in the native Church—our great ideal of the future. Such matters as the appointment and dismissal of catechists, the acquirement of lands for mission purposes, grants for buildings and repairs, and such questions as affect the life and growth of the native Church, are considered and decided by this council.

Ignorance of new adherents.

"There is a decided increase in the number of new adherents. Statistics, however, are often misleading, and I wish to guard my readers against a possible misinterpretation of these figures. It must not be supposed that 589 persons, who were formerly heathen, have during 1898 become true converts to the Christian religion; for I imagine that, as yet, they are little better than their heathen neighbours, who steal, tell lies, deceive one another, and get hopelessly into debt. My experience is, that those who come to us from raw heathenism need several years of Christian instruction before they can even understand the standard of life which Christ demands. Formerly their only religious principle was fear—fear of their demon deities, whom they tried to propitiate by the offering of sacrifices. Sin and holiness were almost foreign terms; for they had no true conception of either. It is much the same even after several months of Christian teaching, not through any neglect on the part of the teacher, but through their incapacity to grasp what is so essentially different from the idea of their former religion.

"All who join our ranks from this class of the population are a constant anxiety, both to the missionary and catechist. For a long time they will waver between the two religions, and, in times of sickness or other distresses, if the prayers of the catechist seem unavailing, the aid of heathen sacrifices will be again resorted to. However, it is a great joy to have 589 additional adherents under Christian teaching and influence. We introduce into their homes, as soon as possible, Bible reading and family prayer; and the children are received for instruction into our mission day and Sunday-schools.

"The following quotation from a catechist's report, will illustrate one kind of soil in which the seed of the Kingdom is being sown:—

Story of a Pulaya.

"'A certain Pulaya, living near to the mission compound, has been passing through great fear and suffering owing to what is regarded as direct mischief done by devils. It is believed that, on three different days, devils came and set fire to his three adjacent houses, while it was raining, and one of his daughters is said to have seen them approaching with torches through the sky. This girl was the special object of their torture; for as soon as she lay down, she was taken up again, thrown down, and then rolled along the ground. Large stones were thrown on all who went near the place, and all sorts of dirt were put into the food and into the rice boiling on the fire. All the money that could be procured was spent in performing demon ceremonies, but in vain. Enchanters of different castes, famous devil-dancers and sorcerers did their utmost; but the demons treated them all in the same way as the inmates of the house. At last, certain devil-dancers were brought down from among the neighbouring mountains, and the heathen had no doubt that the devils would now be driven away, and the family delivered from all further mischief; but, to their surprise, the demons threw stones upon them also.' After a time, the catechist goes on to say, the devils went away and their victims are now in peace of mind.

An educational council.

"We have now formed an educational council for the better management of educational work in the outlying villages, and which may be humbly compared with an English School Board. It has under its jurisdiction about forty schools, to which it gives varying grants of from two to six shillings per month, the other portion of the teacher's salary being met by Government grants-in-aid. Owing to the introduction of a new Educational Code in 1896, several of our older schools had to be closed, and others worked entirely at Mission expense. This was a serious retrograde movement; but we fully expected to recover our position in 1898. Relying upon the promises of Government, we spent a considerable sum of money in raising the rejected schools to the new standard, never dreaming that, when we had fulfilled our part of the contract, grants would be refused. But a blow has fallen upon us which is as crushing as it was unexpected. For only one additional grant has been sanctioned, our other applications being rejected, on the ground that the funds allotted in the year's budget for educational purposes had been exhausted."

Fruits of Christian education.

The importance of this educational work becomes more manifest year by year. Only thus can there be any hope of obtaining suitable candidates for training as teachers, evangelists, and pastors. Only thus can the depressed classes be lifted out of the condition of degradation in which they have been kept. The effect is already seen in Trevandrum City :—

> "Here we have a Christian barrister, police inspector, building contractor, and many Christian clerks, and schoolmasters, most of whom were assisted by the Mission in their education, but through whose financial help the Trevandrum Church is an entirely self-supporting community."

Girls' Boarding School.

During Mrs. Bach's absence in England, the Girls' Boarding School and the zenana work which she usually has under her care, were superintended by Mrs. Wills, who says :—

> "In all the classes there were signs, more or less, of progress and success. The head master and the other teachers have been working well, and I noticed that in one or two subjects, in which the senior girls had been backward, there was marked improvement. This is encouraging, but what I think still more so, is the Christian influence which continues to be felt among the girls themselves. In talking with the matron one day, she told how glad she was to find that the older girls were now Christians, and that they were trying to bring the other little ones to their Saviour.

Zenana work.

> "The zenana work has been carried on regularly in the districts by the Bible-women. They came to me once a month to attend my Bible-class, in which the workers themselves took part, followed by the reading of their reports. There is very much to be done in these outlying villages, and we have need of more helpers for this great work."

Value of the Students' Hostel.

In Trevandrum City, the most noteworthy event of the year has been the completion and opening of the larger part of the Students' Hostel, the value of which is being already abundantly proved.

> "During the last term there were twenty-nine in residence, and at the close of the year, when the examinations were being held, some fifteen or more students from Nagercoil and other places were given temporary accommodation. During the term morning and evening prayers were regularly maintained, as also the Sunday morning Bible-class, the attendance at which averaged nearly thirty. The subjects studied were the Epistles to the Thessalonians, and part of that to the Romans. A very happy feature of the influence at work among the students has been a Sunday afternoon meeting for the deepening of the Spiritual life, spontaneously arranged among themselves and attended by all. I am glad to be able to say that more than one has acknowledged the helpful character of the spiritual influences at work in the Hostel."

The Y. M. C. A. finds the Hostel a very great help, and has become much stronger now that it holds its meetings in one of the Hostel rooms.

A similar institution for Christian women.

The success of the provision thus made for men students has encouraged Mr. and Mrs. Wills to commence a building which will give accommodation to Christian women in training for Bible-women's work, and also for the daughters of native Christians who come to Trevandrum to attend the Government Girls' College.

"Mrs. Wills has had charge of the Bible-women during the year. Beginning with seven the year ended with only five, one having retired as too old to do effective work, and one having undertaken school work. Owing to the failure of subscriptions the year ends with a deficit. The women have by no means given satisfaction. They are quite untrained. But they are the best we can get. Whether it is better to do no work than labour with such tools may be open to question. The need of a training for suitable women both as zenana visitors and school teachers is becoming daily more apparent."

A pressing question.

Education is a pressing question in the city, but the Government have exhausted their fund for education, and are unable to make any further grants-in-aid.

Evangelistic agencies.

"The ordinary evangelistic work has gone on steadily, with some fluctuations of course. Mr. Moses and the two evangelist catechists have maintained the open-air and reading-room meetings, and I have attended as often as I could, and find a great delight in this simple helpful work. Seven or eight regular street preachings were held each week, and two meetings in the reading-room, and more than 30,000 handbills were distributed.

"On festival occasions the neighbouring park and museum are visited by many thousands of people, many of whom are visitors to Trevandrum. At these times we have kept up preaching at the gates of the compound and near the park gates for five or six hours with a relay of speakers, and have always had most interested audiences, often 400 to 500 strong.

"There have so far been few conversions, the chief result of this preaching being the gathering of the village congregations in the immediate suburbs. But while this is very disappointing, yet there are not wanting many signs that the Gospel message is making a stir, and that many thinking men are busily engaged in making inquiries, and in discussing matters of religion with their friends. Just now they seem to fight shy of visiting or even conversing with the missionary for fear of suspicion."

The reading-room, which has for years past been so valuable a centre for work among educated men in the city, is unfortunately languishing for lack of funds. Local subscriptions from Europeans have in the past largely met the cost of maintaining the place, but those in Trevandrum to-day do not seem disposed to take much interest in the work. There has been a steady growth in the number of adherents connected with the village congregations in the outskirts of the city, and the Trevandrum native church has been active in evangelistic work. The Rev. V. Moses has regularly visited the hospitals, and has had many opportunities of distributing Christian literature, and having conversations with the students in the Government colleges. He has had many interesting interviews with men of position in the heathen life of the city, which show that the leaven of Christianity is steadily working in many quarters.

For further particulars of the TREVANDRUM Mission, see *Chronicle*, 1898, August, p. 201 ; December, p. 295 ; *Chronicle*, 1899, February, p. 30 ; March, p. 66.]

VAKKAM.

VAKKAM is twenty miles from Trevandrum and equally distant from Quilon. It is the name given to the new district midway between these two towns, composed of the northern and southern portions of these Mission districts. Area of district, about 750 square miles. Population, 200,000. Mission commenced in 1893.

Missionaries:

REV. W. D. OSBORNE. | MR. H. HEWETT.

Statistics:

English Missionaries:—		Church Members	78
Male	2	Other Native Adherents	829
Native Agents:—		Schools	24
Preachers	8	Scholars—Boys and Girls	495
Christian Teachers	15	School Fees	£5 12 0
Bible-women	4	Local Contributions	£11 12 6
Christian Female Teachers	2		

Increase

This district is already furnishing an illustration of the frequent experience that increase of workers is the great need of the vast mission districts of India. Already, in four years from the time when the partition of the Trevandrum district took place, and Vakkam became a separate mission, the progress is most marked. There is increase in the number of adherents, increase in the churches, and increase in the schools. There is also increase in the active hostility of the heathen and Mohammedans. Mr. Osborne has not yet a headquarters station with church and boarding-schools, &c., so he has devoted a large part of his time to itineration, and he has done this in a manner which is likely to command attention.

Monthly gatherings at various centres.

"Our monthly meetings of workers were usually held in one place; now these are movable meetings, and our workers are to be found in a body, month by month, visiting the different places of the district, and making them the centres of our itineration. The magic lantern is often in use at these times, and is the means of gathering together large numbers of people in the open air, to whom the Gospel is preached, both to the eye and to the ear. At Hindu festivals we have had as many as 7,000 at a time gather around the Christian preachers. Tracts are liberally distributed; and the crowds thus gathered together, largely for sight-seeing, take away with them the printed Word, and, we trust, also some memory of the words spoken and sung. At times there have been attempted disturbances, and publicly-expressed challenges to dispute, but we never yield to these, believing the preached Word to be more effectual than disputing (which would be sure to be heated under the circumstances) to silence and convince the objector. At times, too, we have had publicly-expressed testimonies to the excellency of Christianity—Hindus, among Hindus and at Hindu festivals, publicly extolling the Christ of God. We have one itinerant preacher, who goes about from house to house teaching and comforting the people he meets. His conversations with individuals are characterised by a manifest earnestness on the part of the people to understand the truths about which he speaks, and by a desire to profit thereby.

Developments of Bible-women's work.

"The work done by our Bible-women is considerably increasing the area of our influence. When the district was first formed there was *one* Bible-woman at work in a territory covering 750 square miles, and amongst a population of 200,000. Thanks to the helpfulness of friends at home, there are now four workers engaged. Feeling the necessity of our female workers being better equipped for work, we were led, two years ago, to send two of our Christian women for special training.

"A new power in the ministry of our Bible-women has been made manifest. When we visit the market places for open-air preaching, and where the majority of buyers and sellers are women; and when it is remembered that these women are ignorant, superstitious, and shy, and lead a more or less secluded life, it will be readily understood that it is no easy matter for us *men* to secure the attention of these women to our preaching. But we find that by taking our Bible-women with us to the market-places, and sending them in and out amongst the women, we do succeed in getting many of them to stand and listen to the spoken word of truth. Sometimes the Bible-women themselves will speak at these meetings. We long for the means to employ fifty such workers."

Lack of teachers.

Sunday-schools have been commenced at all the centres, and a large proportion of the scholars are heathen children. The most serious difficulty in connection with these schools is one which is felt in many mission stations. The general body of the Christians come from so ignorant and degraded a class that it is as yet impossible to get from them much intelligent help in Sunday-school teaching, consequently the burden of the work falls upon those who have been teaching or preaching all the week. The number of voluntary workers is, however, growing, not so much as teachers in the Sunday-school, but in other and simpler forms of ministry.

A colporteur is employed, and is finding considerable encouragement.

Education has been very backward in this district on account of the difficulty of obtaining Christian teachers with any training whatever. When the Travancore Government issued its new Educational Code in 1895, it practically closed all the schools. Mr. Osborne has succeeded in getting six teachers to qualify by passing the examination, and gradually a new series of schools is being created.

"In all our schools the Bible is taught, selected verses are committed to memory; also the Catechism, the Apostles' Creed, the Ten Commandments, the Lord's prayer, and Christian hymns. In schools where there are no Christian teachers, the Hindu teachers, according to their ability, give some Biblical instruction assisted by Christian agents, and it is pleasing to visit schools and see the eager readiness with which Hindu children, as well as Christians, answer questions about the Bible and Christian truth."

Hostility of the heathen.

At Pallode, which was referred to in last year's Report, the hostility of the heathen has continued to be very determined. At Panayoor this hostility and persecution have been going on for eight years, and there seems to be no redress.

Helping the poor to help themselves.

Mr. Osborne has been confronted by the difficulty caused by the great poverty of the people, and has already been instrumental in establishing a number of them on a good piece of land, where they are supporting themselves respectably. He feels the need of further effort in this direction, and has encouraged them in efforts in several places to settle down on small plots near the churches.

Labourers on the estates.

"Last year, accompanied by a goodly number of our workers, we visited the tea estates on the hills in the Poonmudy district within the limits of Vakkam. There are a large number of Christians employed on these estates, many of them coming from Nagercoil and neighbourhood. These Christians have no place of worship and no regular means of grace, neither were there any to minister unto them in spiritual things. Besides these, there is a large Hindu population employed as coolies on the estates. We were heartily welcomed by the Christians, who were beside themselves with joy at the sight of so many who had come to serve them in the Gospel. They pleaded with us for a catechist and promised to contribute a part at least, if not all, of his salary. We talked the matter over with the European planters, and they were pleased to allow the commencement of Christian work amongst their people, promising besides to contribute to the financial needs of the work. Thus encouraged, we gladly took up the responsibility and the privilege of helping these Christians, who were longing for some religious ministry. Our work on these estates, aided by the conductors, &c., who are Christians, is altogether self-controlling and self-supporting."

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS.

Statistics:

English Missionary:—		Church Members	470
Male	1	Other Native Adherents	2,968
Native Agents:—		Schools	26
Preachers	23	Scholars—Boys and Girls	1,235
Christian Teachers	35	Local Contributions	£77 16 2
Bible-women	6		
Christian Female Teachers	10		

A backward district.

The large mission district of Quilon is in many respects the most backward in the Travancore Mission. This is due partly to the backwardness of the people, and partly to the many changes there have been in the missionary staff. After the retirement of the Rev. J. W. Gillies, the Rev. J. Knowles, of Pareychaley, was asked to exercise a general supervision until another missionary could be sent out. Mr. Knowles, as a former missionary of the district, knows it well, and was able to render most valuable help to the native agents and congregations. Mr. Hewett, who was appointed to work in connection with the new Vakkam district, has also been associated with Quilon, and has done most useful service in many ways, especially by visiting the congregations and by developing the Sunday-schools. The Directors appointed at the end of the year the Rev. W. J. Edmonds, late of Madagascar, to succeed Mr. Gillies, and Mr. Edmonds entered upon his work in December.

Signs of growth.

Mr. Knowles reports that he has found a very distinct growth in knowledge of Christian truth, and apparently also in Christian character, in the older congregations which were formed when he was missionary of the district.

"There has been an increase in the number of the Christian adherents during the year, and the people have contributed to the Mission as well as, considering their poverty, could have been expected. The duty and the delight, too, of giving something to the Lord's service is felt by many of the people. Many of the women who came to the services brought with them little packets of paddy, which they had got by setting aside daily a small portion of the paddy they had for the day's food. The fear of demons seems to have entirely left most of the Christians. I was pleased to hear of their kindness to one another in times of trial, of their faith in prayer, and their hope and trust in the Saviour."

New congregations have been formed in several places, and there seems abundant promise of progress in this direction if only means can be obtained to provide additional catechists and to help in the erection of places of worship.

A serious need.

One of the most serious needs of this district, and, in fact, of the whole of the Malayalam part of the Travancore Mission, is increased and more suitable provision for the training of agents. This is rendered exceptionally difficult by the very backward condition, educationally, of the Christian population.

Unsatisfactory state of the schools.

"A very considerable amount of the funds granted by the Directors for Quilon is spent on education, almost wholly in the vernacular (Malayalam). A number of village schools are carried on, and a good deal of work is being done, and yet from a mission point of view the result is very far from being satisfactory. This unsatisfactory state of things arises from the fact that so few comparatively of the children of our native Christian adherents attend the schools. The schools are filled with Syrian Christian boys, Hindus and others, whilst the children of our adherents are very few. Sometimes I found in a school of 120 boys there were not a dozen children belonging to our adherents. At the beginning of the year I assembled the mission agents together, pointed out this fact to them, and insisted on special efforts being made to gather in the mission children. The result was that the number of mission children in attendance was more than doubled. There is, however, a great work to be done in impressing upon our native Christians the value of education, in securing their attendance at the village schools, and in keeping them at school until they can read their Bible and hymn-books, and write even a little.

"The people are in general so poor that as soon as a child can earn a little by looking after the grazing cattle, by gathering a few sticks or leaves for firewood, or is able to carry baskets of earth for the coolies, he is taken from the school and set to work. It is therefore advisable to gather as many children into the boarding-schools as possible, to encourage the children to attend the village schools by presents, by gifts of books to those who are found able to read them, and sometimes by giving them a little food at noon on school days."

A great boon.

The completion of the new mission hospital at Kottarakara has been a great boon to many, and will prove a very valuable auxiliary to the general work of the Mission by reaching classes of the population who cannot be otherwise touched, and also by guarding the Christians against the temptation, which is so strong to their ignorant minds, to fall back into demonism and superstition in time of sickness.

IV.—TRAVANCORE.

STATIONS.	*Missionaries.*
Nagercoil .. (*p.* 135)	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883. *Native Pastors*—J. Joshua, Nagercoil. V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. Rev. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionary*—C. Satthianathan, 1879.
Tittuvilei .. (*p.* 135)	*Assistant Missionary*—M. Nallathamby.
Neyoor .. (*p.* 140)	I. H. Hacker (*m*), 1877. Arthur Fells, M.B., C.M. (*m*), 1892. Mrs. Baylis Thomson, 1884. Miss MacDonnell, 1892.* *Native Pastors*—S. Zechariah, Neyoor. P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Kadamaleikunnoo.
Pareychaley (*p.* 143)	Joshua Knowles (*m*), 1880.* A. T. Foster, 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. S. Matthias, 1893, Martandam. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—Joseph Kamalam, 1867.
Trevandrum (*p.* 145)	H. T. Wills, M.A., B.Sc., F.G.S. (*m*), 1892. T. W. Bach (*m*), 1894. *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum. *Assistant Missionary*—Anbudian Devalam, 1872
Vakkam .. (*p.* 149)	W. D. Osborne (*m*), 1893. H. Hewett, 1893.
Quilon .. (*p.* 151)	W. J. Edmonds (*m*), 1892.

Total.—Eleven English Missionaries; Two Female Missionaries; Twenty-one Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible Women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
NAGERCOIL .. 78 Out-stations..	1809 ..	2	..	7	39	107	23	39	1850	11453	*87	3735	70	2376	..	10	1250	..	589 13 2
TITTUVILEI .. 16 Out-stations..	1866 ..	..	..	1	11	15	8	2	291	2007	*13	978	17	407	..	2	377	..	78 11 0
NEYOOR .. .. 63 Out-stations..	1828 ..	2	2	3	58	88	41	24	1319	11824	*65	3755	50	2569	..	11	1470	..	778 10 8
PAREYCHALEY .. 83 Out-stations..	1845 ..	2	..	5	54	99	10	9	1804	17977	..	..	64	3502	..	8	861	..	390 17 8
TREVANDRUM .. 66 Out-stations..	1838 ..	2	..	5	41	54	12	9	1650	13192	28	1974	53	1350	45 18 2	4	607	0 19 3	312 8 3
VAKKAM .. .. 12 Out-stations..	1893 ..	2	..	..	8	15	4	2	78	829	13	283	22	402	5 0 0	2	93	0 12 0	11 12 6
QUILON .. .. 19 Out stations..	1821 ..	1	..	..	23	35	6	10	470	2968	..	..	24	886	..	2	349	..	77 16 2
TOTALS ..	..	11	2	21	234	413	104	95	7462	60250	206	10725	300	11492	50 18 2	39	5007	1 11 3	2239 9 5

* Last year's returns.

The . . .

One Hundred and Fifth

REPORT

of the

LONDON MISSIONARY SOCIETY.

From April 1st, 1899,

to . . .

March 31st, 1900.

London:
PRINTED BY ALEXANDER & SHEPHEARD, LTD.,
LONSDALE BUILDINGS, 27, CHANCERY LANE, W.C.

Book; Rhenius, 'Evidences of Christianity'; Theology, 'God and the Sons of God'; Companion to the Bible; Tamil Grammar and composition."

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of **Nagercoil** is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries :

Rev. James Duthie.	Rev. A. L. Allan.

Native Pastors :

Rev. J. Joshua.	Rev. J. Moses.
Rev. V. Solomon.	Rev. S. Parabaratadimei.
Rev. J. Nathaniel.	Rev. C. Samuel.

Native Assistant Missionary : Rev. C. Satthianathan.

Statistics :

English Missionaries :—		Church Members	1,894
Male	2	Other Native Adherents	11,513
Native Agents :—		Schools	80
Ordained	7	Scholars—Boys and Girls	3,742
Preachers	43	Local Contributions	£625 16 0
Christian Teachers	111		
Bible-women	20		
Christian Female Teachers	45		

Tittuvilei.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics :

Native Assistant Missionary	1	Church Members	283
Preachers	11	Other Native Adherents	2,078
Christian Teachers	16	Schools	18
Bible-women	6	Scholars—Boys and Girls	594
Christian Female Teachers	2	Local Contributions	£89 2 8

Missionary life as it is.

The pressure under which many of the missionaries of the Society have to work can scarcely be realised by those whose acquaintance with missionaries is limited to reading the reports of work. It is easy to enumerate various forms of work, and to say that these have formed the missionary's occupation during the year. In order to understand what is really involved in such an enumeration, the bare skeleton has to be clothed in knowledge of the physical conditions and sensations of work in a climate which knows little change of temperature, day or night, winter or summer, and made living by the realisation of the thousand and one demands on time and patience and sympathy made by natives upon one to whom they look up as their father.

In labours more abundant.

Some such quickening of bare report into life is required in order that an adequate idea may be obtained of the labours of Mr. and Mrs. Duthie during the past year, and especially during the latter part of it. The place in the mission left vacant by the retirement of Mr. Dennison has been filled by the appointment of the Rev. G. Parker, B.A.; but Mr. Parker will not proceed to India until the coming autumn, and consequently the care of the Christian College has continued to rest on Mr. Duthie. No successor has yet been sent out to take up the work of Miss Derry; this has therefore fallen to the already very full hands of Mrs. and Miss Duthie. For some months Mr. Allan has been in a very unsatisfactory state of health, and unable to attend to many of his duties. His work, therefore, has also made demands on the time and thought of his colleague. It is a ground for deep thankfulness to God that, amidst the varied and onerous labours which have thus been heaped upon them, Mr. and Mrs. Duthie have been sustained in health and strength.

Catechists' Class.

The Catechists' Class has now reached the final year of its three years' course. Mr. Duthie has been ably assisted by Mr. Arumanayagam, who has had the students constantly under his care.

"The studies of the class have comprised lectures on Theology, New and Old Testament Introduction, Studies in the Minor Prophets, the First Epistle of Peter, Church History, Hinduism, Music, &c., &c. We have not been able to work up to the standard fixed; the attainments of the students and what is most profitable for them have ever to be kept in view, so that much has been left undone which we were fain to have attempted. Exposition of the Scriptures and sermonising have been chief parts of our work.

"The students regularly preach on Sundays in the small chapels to which they are sent in rotation. But their chief work is among the non-Christians, who live in large numbers around Nagercoil. The Gospel is proclaimed to hundreds of people in the streets, which abound with small idol shrines and large pagodas.

"The number of students is twenty, all of whom have shown diligence and have made progress in the work of the class. They were all young men of some promise and experience in mission employment before coming to us, and when the term of study (three years) is completed in April next, they will return to their districts to take up such work in the congregations as they may be judged best fitted for. Our plan in this mission is to admit to this class only men who have shown beforehand some fitness for spiritual work, and though it has its drawbacks, the plan, on the whole, works well. Instead, however, of having all the men in one class as at present, they ought to be at least in two divisions, a senior and a junior, with twenty students in each; but for this more money for scholarships is required. The need for a better class of preachers is great. Would that we had the means of at least doubling the present number of young men under training!"

The College.

The College is worked in three departments—College classes proper, High School classes, and a Lower Department. There were in all 375 scholars, of whom twenty-five were in the College class. A considerable number of the students are Hindus, and Mr. Duthie has devoted himself specially to giving Scriptural teaching in the higher division, so as to come into close personal contact with these young men. In the "Peter Cator" Scripture examination (Lower Grade), open to all schools in South India, the boys of the College did well, having taken, out of a total of nine, four money prizes of the value of Rs. 115, one of the boys coming out first in the list. On August 1st the new college building, the gift to the mission of the late Septimus Scott, Esq., and his family, was opened. It is to be known as the Scott Christian College, and is a most valuable addition to the mission buildings.

Printing Press.

The Printing Press continues to be used constantly, and is largely employed in the general interests of Tamil missions. "During the year more than 1,300,000 pages were printed. The speciality of our press is the magazine work which it turns out—'The Desopakari' (Friend of the Country), 'Mission School Magazine' (for the young), 'Matherpothini' (for women), 'Temperance Herald,' 'Christian Messenger,' 'Missionary Gleaner,' 'Glad News,' 'Notes on Sunday School Lessons,' and, commenced during the year, a magazine for Tamil preachers."

Training class for schoolmasters.

The development of the educational system of the Travancore Government in recent years has imposed upon the mission the duty of training as rapidly as possible a large number of elementary school teachers for the village schools. A class was established two years ago for the purpose of meeting the need. The material of which the class is composed is very raw.

"The young men sent up to be thus prepared for village schoolmasters are all from the least advanced sections of our community, and came into the classes with but very little previous education. Many of them were quite unaccustomed to restraints of any kind, wilful, ignorant, dirty, lazy—raw material of a most unpromising description. The highest class is now preparing for a Government examination, and, if successful, they will be held eligible for masterships in backward class schools, and thus lift a great burden of anxiety from the native educational councils of the mission. We cannot be very sanguine as to the results of the approaching examination, seeing what these lads were and still are; but the general improvement observable amongst them in amenability to discipline, in habits of order, cleanliness, diligence, and good conduct, is almost sufficient return of itself for the labour and money laid out upon them. We have fifty-eight of these lads at Nagercoil under three teachers; the cost of the establishment being for the year Rs. 1,946 6a. 0p. They have had to be boarded, fed, clothed, educated at the expense of the mission. On no other condition could such boys be got hold of, all of them before coming here being field-workers earning a small daily wage. This new departure is still in its experimental stage, but there is reason to hope that our expectations in regard to it will not be disappointed."

Work for women and girls.

Mrs. Duthie, who was honoured to begin zenana work in 1872, and to whose wise and earnest effort ever since it owes its development to large proportions, writes as follows :—

"Our zenana work is divided into three distinct departments—Bible readers, Bible teachers, and itinerating work. Our present number of Bible-women is eighteen. Four of these are employed as Bible readers, visiting in the course of the month more than 550 women, all well able to read, whose interest in their former lessons is sustained, and with whom friendly relations are kept up by these periodical visits. Each woman possesses a copy of the Scriptures, and the *Zenana Magazine* and other suitable books are distributed among them. Bible teaching is carried on in the houses in Nagercoil, Pooteri, Tittuvilei, and amongst the Mohammedans. The work is encouraging, and needs to be extended, but for the want of help and funds I am unable to comply with the repeated requests for teachers.

"At Pooteri, where the Bible-women are kindly supported by Miss Hadfield, the work is making progress. It was with great difficulty that Christian teaching was introduced into this village, but happily that has been overcome, and seventy-eight Sudra women are now under instruction. A very interesting incident occurred there a short time ago. Near to the Bible-women's house lived a Vedantist, a very holy man, whom the people almost considered a god. He had read about 120 of the Hindu sacred books, but was also much interested in the Bible, and every evening when the Bible-women returned from their work he asked them to come and read and pray with him. One Sunday morning, greatly to our surprise and joy, he attended service at the Nagercoil church; and as we believe he has truly found Jesus as his Saviour, he has been baptized. I sent him a Bible, and in this he has written his Christian name of Jesudian. He is now preaching to the Hindus, and is a valuable helper in the mission.

"Among the Mohammedans there are more women learning than last year, but it is still very uphill work. The prejudice against female education is still very strong. A woman who has been taught to read and write by the Bible teachers was daring enough to send a letter to a distant friend during her husband's absence. Having heard of this he was so angry that he wrote forbidding any more visits from the Bible-women, and because of this others also ceased to learn. We have great difficulty in circulating our Christian books amongst these people; but, in spite of all, we are glad to say that seventy-four women were under instruction during the year, twenty-five of them reading the Bible.

"Itinerating work has been regularly and systematically carried on throughout the year; 129 villages have been visited, and in many a dark heathen home the message of salvation has been heard for the first time. It is a lamentable fact that in many of these Shanar villages, not more than four miles distant from Nagercoil, scarcely a woman is found able to read, and so ignorant are they that even the name of Jesus is pronounced with difficulty."

The Orphanage was begun by Mrs. Duthie seven years ago, and contains forty-nine inmates of a class who could not or would not avail themselves of the ordinary girls' schools.

The girls' schools, eight in number, have been superintended by Miss Duthie. There are twenty teachers, and 377 children in attendance, all of the higher classes of non-Christians.

Girls' High School.

Mrs. Allan has had under her care the Girls' High School, and reports most hopefully about it. There are 183 pupils, of whom six form a normal training class. The English Department contains 105 pupils, and there are 72 in the Vernacular Middle School. Mrs. Allan writes:—

"We are glad to be able to report that the past year has been one of steady progress in our girls' school. The school got recognition as a high school last September, and we sent up two girls for the Matriculation Examination in December. This is the first time girls from a London Mission institution in Travancore have appeared for this examination. The results of the examination are not yet known. The High School classes are at present small, but we hope for improvement in this respect in the not distant future, as the girls in the lower forms are young and are likely to continue their education in English for several years to come.

"The number of our boarders is 105. The new 'Home,' which is so urgently needed, is nearing completion. It has been a heavier task than at first contemplated, but, when finished, will be a spacious, substantial building, in every respect suitable for our ever-growing needs. In spite of want of proper accommodation, the health of the children has been very good throughout the year—a matter for much thankfulness in such a large family. This branch of our work has for us special interest, and we feel more and more the great importance of it, and long to have more girls from our district enjoying the benefit of the boarding-school training. During the year six girls have joined the church, and twelve are at present attending the Communicants' Class, and we have good reason to believe that not a few of our number are seeking to follow day by day Him of whom they so frequently hear."

In addition to the zenana workers superintended by Mrs. Duthie, there are eight Bible-women working in various parts of the district among the rural congregations. The direction of these is undertaken by Mrs. Allan.

TITTUVILEI.—The sub-district of which Mr. Nallathamby is the resident native minister is at the foot of the mountains north of Nagercoil, with sixteen congregations, eighteen schools, and six Bible-women.

A difficult field.

"The field is a difficult one to work, being a rice-growing district, and so, at certain times of the year, very unhealthy. The villages, situated on the banks of canals, or on the edges of large tracts of rice lands, are wretched places, composed of huts crowded together in narrow, crooked lanes, in a most insanitary condition. One often wonders how human beings can exist amid such surroundings. However, in some parts, where the people have become Christians, the conditions have much improved; schools have been established; proper houses have been built; education is spreading; not a few strive to live the Christian life, and contribute towards the payment of their spiritual teachers. Last year the amount raised by them was Rs.1,337."

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries:

REV. I. H. HACKER. | MRS. BAYLIS THOMSON.
MR. ARTHUR FELLS, M.B., C.M. | MISS MACDONNELL.

Native Pastors.

REV. S. ZECHARIAH. | REV. P. YACOB.
REV. B. MANASSEH.

Statistics:

English Missionaries:—	
Male	2
Female	2
Native Agents:—	
Ordained	3
Preachers	50
Christian Teachers	87
Bible-women	37
Christian Female Teachers	21

Church Members	1,473
Other Native Adherents	12,321
Schools	60
Scholars—Boys and Girls	3,873
School Fees	£53 1 4
Local Contributions	£311 12 0
Do., Hospital	£516 14 8

Great encouragements.

The past year has been one of exceptional progress and encouragement in the work of this mission. The growing earnestness of some of the younger catechists, manifested in their efforts to draw in the non-Christians who live around the village congregations, has been most hopeful. "They are beginning to feel the rapture of aggressive work." One of them testifies: "Although we are sometimes disappointed with the unmoving of the stiff-necked, yet the Lord has never sent us back empty after the day's work was over without filling our hearts with happiness and cheer."

The work of a medical evangelist.

The work commenced some years since by Mr. James, the medical evangelist, of following up patients who have been in the hospital and have returned to their homes, has also been remarkably blessed. Seven new congregations have been formed during the last few years as the result of his labours. Mr. Hacker says:—

"I have this year had the privilege of baptizing 200 people who have thus been led to the Saviour, and our hearts were filled with joy as we saw the change which had come over the village since this introduction of Christian truth.

"Mr. James told me a most interesting case of how a high-caste Hindu helped him in putting up a Christian church. The evangelist, when he was holding night meetings in these poor pariah villages, often had occasion to pass this Hindu's house. One night, when he was returning, the Hindu stopped him, and inquired: 'Who pays you for all this trouble, and what wages do you get?' The medical evangelist replied: 'I do this without pay because I love Jesus Christ and pity the poor people.' The Hindu thereupon said: 'If you do this without pay simply for love of God, I also must do something,' and took him to his house, gave him a hundred *fanams*—equal to one pound sterling—a month's pay for a respectable man in this country.

"In another village amongst a class of weavers there is also a movement of promise. Some years ago, a very influential man who had been a devoted demon worshipper became a Christian, and through him his whole family became Christians, and allowed us to destroy their idol temple. One of their idols is now in the Mission House at London. This man, Devakarnan, in the first flush of Christian love and zeal, has been working with all his heart amongst his non-Christian neighbours. This year, under his influence, the people of a whole village—comprising nearly 300 souls—have cast away their idolatry and placed themselves under Christian instruction.

"The nett result of all the pastoral and evangelistic work is, that during the year there have been admitted as church members 138, baptized 363, 500 new adherents, and the income from native contributions from all sources amounts to Rs.4,673 10a. 1p."

Another sign of hope is that the older churches are moving steadily on towards self-support, though in consequence of the extreme poverty of the people this process is slow.

Education.

There are 60 elementary schools in the district, taught by 95 Christian teachers, and attended by 3,873 scholars. The Anglo-Vernacular School at the head station is also prospering in the best sense under the earnest Christian influence of Mr. Benjamin, the head master. It contains 156 pupils.

Reading Room.

The Reading Room at Neyoor has been used by 5,167 people during the year, and has not only given them an opportunity of learning something of the outside world, but has also been made a means of spiritual blessing.

"There is a young man who regularly visits this room, whose business brings him to the Cutchery every day. He and some others were under the instruction of a Hindu teacher who, he said, is well versed in Athuvithe Shastras. He told me that his teacher is reading the Bible, and as he was convinced of the truth he became a Christian; it was his advice to his disciples, when they asked him what they should do, that they need not become Christians because he was a Christian, but that they should read the Bible for themselves, and if they were convinced of the truth, they should become Christians. In accordance with the advice of his teacher he was reading the Bible more closely, and for that purpose he was coming to the Reading Room. Whenever he finds time he comes here and holds friendly discussion with me, not with a view of finding fault, but to clear his doubts. He has no belief in his gods, and I have more than once heard him opposing his caste men and others, face to face, when they praised the heroic deeds or divine attributes of their Puranic gods. This man continues to read the Bible, and I hope that the Holy Ghost will open his eyes to see the life and light that are in Jesus ere long."

Women's work.

Mrs. Baylis Thomson sends a report full of evidences of the quiet but powerful influence for good which is being exerted by the Bible-women and zenana visitors. She writes :—

"Including personal intercourse with over 700 myself, 79,000 visits have been paid to the heathen women this year. This constant intercourse must tend to break down the great barrier of caste distinction and elevate them, besides imparting the knowledge which, with God's blessing, will lead them to seek after higher things than those that pander to the flesh and the world.

"I have been much encouraged this year by the manifestation of an earnest spirit in many homes, especially amongst the Sudras and Chetties. Sometimes many women will gather in a house. The quiet attention evinced has enabled me to engage in prayer with them as never before. They are also very fond of the Christian Lyrics, and, when they have been taught, will always ask to sing. Handbills with a lyric printed on are much in demand. There is also a greater desire for good literature, for which they are more willing to pay small sums.

"Our thirty-six helpers visit 149 villages round the seven centres into which our work is divided in the Neyoor district. We are welcomed amongst all castes (Brahmins do not admit the zenana teacher), rich and poor; in well-built tiled houses, or mere thatched hovels; in large towns and small hamlets. Sometimes the distances are great, and we have to walk across rough fields, up and down high banks, through dry water-courses, or along narrow paths between paddy fields, but it is a delight to have these opportunities of sowing the seed of the Gospel.

"This year 114 have received a Testament and twenty-seven a gospel after due examination; seventy more have repeated the handbill, containing 'The Ten Commandments, Lord's Prayer, Apostles' Creed, a short prayer for morning and evening.' These have been awarded the gift of a small box, which of course is a great incentive to what must be rather a hard task for those who, from their infancy, were brought up in utter ignorance, and did not know a letter of the alphabet.

"Our Saturday prayer-meetings for Christian women have been kept up and proved a time of stimulus and help. We have four Sunday-schools for heathen children. The meetings of the Y.W.C.A. have continued throughout the year. There is an average attendance of forty-three, but most of these are girls over fifteen years of age from the Boarding School. It is those who have left whom we want to keep in touch with. The Bible-woman has continued to visit some villages near Neyoor."

Girls' Boarding School.

Mrs. Hacker has had under her care the Boarding School, and also the teachers employed in giving instruction in sewing, singing, and Bible study in twelve of the elementary schools. She reports with great satisfaction that the year has been one of careful and promising work. There are fifty boarders and forty-five day scholars in the Boarding School, who, in addition to systematic study of the Bible, have been taught English Grammar, Geography, Arithmetic, Singing, Drilling, and their own language. The Embroidery Industry has given full employment to seventy women, all of them formerly scholars in the Boarding School. At the Madras Exhibition prizes and certificates were gained for the excellence of work, and the Travancore Government gave a large order for embroidery for the Paris Exhibition.

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1899, October, p. 239 ; December, p. 298 ; *Chronicle*, 1900, January, p. 17.]

PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionary :

REV. A. T. FOSTER.

Native Assistant Missionary : REV. J. KAMALAM.

Native Pastors :

REV. S. D. SYLUM.
REV. S. MATTHIAS.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics :

English Missionaries :—		Church Members	1,811
Male	1	Other Native Adherents	18,943
Native Agents :—		Schools	71
Ordained	5	Scholars—Boys and Girls	3,485
Preachers	57	School Fees	£71 0 0
Christian Teachers	96	Local Contributions	£398 0 0
Bible-women	10		
Christian Female Teachers	8		

No report has been received from this station.

[For further particulars of the PAREYCHALEY Mission, see *Chronicle*, 1899, December, p. 294.]

TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah and the houses of many native officials; while outside the fort walls, amongst luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionaries :

REV. A. PARKER.	REV. T. W. BACH.
MR. H. T. WILLS, M.A., B.SC., F.G.S.	

Native Assistant Missionary : REV. ANBUDIAN DEVALAM.

Native Pastors :

REV. V. MOSES.	REV. S. SUMANAM.
REV. W. G. RASALAM.	REV. M. KESARY.

Statistics :

English Missionaries :—		Church Members	1,734
Male	3	Other Native Adherents	14,451
Native Agents :—		Schools	58
Ordained	5	Scholars—Boys and Girls	2,022
Preachers	45	School Fees	£51 17 4
Christian Teachers	47	Local Contributions	£334 15 5
Bible-women	10		
Christian Female Teachers	8		

Light and shade.

The lights and shadows of missionary work are visible in striking contrast in the reports from this station. There is progress of an encouraging and hopeful kind. There is no halt in the gradual advance of Christianity amongst the multitudes of the ignorant and debased classes which form the bulk of the population, nor is there any falling off in the evident interest in hearing the Gospel message which is manifested by a large number who are restrained from open confession of faith by the power of social and caste influences. On the other hand, there are elements of weakness in the character and conduct of even the leaders in the native church, which are grave causes for anxiety, and show how very slowly Christian principle becomes strong enough to change the dominant ideas in the life of a people.

A year's growth.

The year's increase in the number of adherents is 1,102, and there have been 121 admissions to the church. The contributions of the adherents have also increased by Rs. 288. The increase in the number of adherents is not due to the opening of any new centres of work or to any increase in the staff of workers, for there has been a reduction of one in the staff of catechists, and two congregations have "been given up owing to their proximity to other centres of activity." The growth is to be found in existing congregations, and is a cheering evidence of deepening of Christian life and increase of Christian influence.

Things that hinder.

On the other hand, some of the mission agents seem painfully lacking in any true spiritual apprehension of the responsibilities of their position, and have apparently lost all zeal for the progress of the Gospel. In one or two of the congregations the caste spirit has manifested itself in a very pronounced antagonism between the Ilavars and the Shanars. Mr. Bach says :—

> "In almost all our congregations caste feeling is very strong. We oppose with might and main; otherwise there would be a different chapel in the same neighbourhood for converts from every different caste. It must ultimately give place to the feeling of brotherhood, but at present it is the most disturbing element in the native church and the most serious impediment to the onward march of our Redeemer's Kingdom."

It is satisfactory to learn that in Kodianoorkonam the breach appears to have been healed after many months of strife. In the city church at Trevandrum the trouble is still acute. The Ilavars seem in both cases to be the offending party.

Educational difficulties.

The question of education is reaching a very acute stage, owing to the deficiency in funds and the inability of the Society to make larger grants while the Society's income remains at its present point. Mr. Bach puts the case very strongly, though not too strongly :—

> "During the year our village schools have been much improved, and the teaching staff is much more satisfactory than it has been for many years. Several new grants from Government have been obtained, and by means of the increased income we are about to raise the standard of two of our village schools. But the income at the disposal of the Council is out of all proportion to the needs of the district. During the last two years more than 150 of our Christian girls, in the Nellihakurz pastorate alone, have left mission schools to secure a higher standard of education in Government institutions—a fact which we very deeply deplore. Our boys are also leaving us for similar reasons, though not in such large numbers.
>
> "Our two boys' boarding schools have been carried on as in former years. The one is a vernacular institution, partly supported by a portion of the income from the Nagercoil paddy-fields, and partly by a grant of scholarships, &c., from the native Government. It is for the whole Malayalam district, and includes boys from Vakkam and Quilon, as well as from Trevandrum. Last year three boys from this school passed the Government elementary vernacular examination. Two are employed as teachers in mission schools, and the other is studying for the higher vernacular examination with a view to becoming the head master of the boarding school.
>
> "The other boarding school is only for boys studying English. Last year five of them passed the lower secondary examination, two of whom were Quilon boys supported by Mr. Edmonds. In connection with this we have an English day school with eighty pupils. For several years it has been suffering from the want of qualified teachers. There are only about five Christians in the whole of the Malayalam district (including Vakkam and Quilon) who have reached the standard of matriculation, and, as they were not educated at mission expense, they have entered Government service for higher salaries. The college at Nagercoil has never been of any real benefit to the Malayalam Mission. It has never yet enabled us to get a matriculate of our own, and consequently there is some justification for the constant outcry of the Malayalam people. To meet our present necessities we are obliged to employ Christians who are willing to come to us from the Tamil districts, and Hindus, and for many years we shall be in this unsatisfactory position of dependence. The English boarding school with fifteen pupils (two only of whom are specially supported) is intended as a step towards independence."

Work among women.

Mrs. Bach has, during her comparatively short residence in India, been as earnest a worker as her husband, and it is with great regret that the Directors have been compelled to accept the medical verdict that it is not possible for Mrs. Bach to continue to reside in a tropical climate, and that consequently it will be necessary for both these useful workers to withdraw from the mission. Mrs. Bach has been in charge of the girls' schools, and furnishes a report full of interest as revealing not only what is being done, but also some of the difficulties incident to the work. She writes as follows :—

"We have made a change in another direction by sending all the girls who are capable and desirous of learning English to the Maharajah's High School for Girls in the town. I used to have it taught as a subject in my own school, but finding it very difficult to get suitable teachers at any reasonable rate, I made arrangements with the English head mistress of this Government school to take as many of my girls as I wished to send as day scholars. As this day school is quite free, established by the Maharajah for the encouragement of women's education in this country, I felt it was a pity not to avail ourselves of some of its advantages. Of course this does not interfere with the Bible instruction given by myself and the matron, the needlework, the household duties of cooking and cleaning, and the general home influence; it only means that a somewhat expensive course of study, very necessary in this age of progress and development to the brightest and most intelligent girls, is carried on at the expense of the State instead of at the expense of the mission.

Less opposition to the education of girls.

"I had forty-nine girls in the Boarding School at the close of the year, and could double the number at once if I had the money. It is wonderful to see how the old fierce opposition to the education of women has melted away, and it encourages us to hope great things for the future of the country, when so many of its mothers will have been educated in Christian boarding schools. But in spite of this great advance, there yet remains one great barrier in the way of the average Indian woman's progress, and I am being brought face to face with it now for the first time. I should like to tell you something about it.

A barrier to progress.

"Several of my older girls are now fifteen and sixteen years of age, and their parents are extremely anxious to get a 'match' for them, and as I am following the example of other missionary ladies and making a rule that no boarding-school girl shall marry with my consent before her seventeenth birthday, a great struggle is going on between us. Although I do not feel it right to let these little slips of girls marry, believing, as I do, that the Christian Boarding School should ever be the example of newer and better customs, I feel sorry for the parents, for there has been more involved in these early marriages than meets the eye. In this country it is supposed to be almost impossible for the honour of an unmarried girl to be preserved, partly because women are considered so weak, partly because in the lower castes they cannot be carefully protected, and on this account a girl is a great anxiety to her parents until she is safely married and under the protection of her husband. This being so, the sooner she can be got off their hands the better. The other day the mother of one of my girls came to me saying that she had received an offer for her daughter, aged nearly sixteen, and would I let her accept it? The man was a Christian, and of good character. 'Men,' she said plaintively, expressing a desire common to the masculine heart all the world over, seemingly, 'want either beauty or money, and my girl has neither; if I let this chance go, she will never get another, and then what *will* become of her?' I felt the force of this statement, and yet did not want to break my rule, so I pleaded with the impatient youth to wait longer, which he, to my relief, promised to do.

"Of course, I have children in the school whose parents are enlightened Christian people with ambitions for their daughters other than an early inevitable marriage; but, on the other hand, there are a number of girls whose parents would gladly take them away from school to-morrow and marry them to the first man of their own position in life who would take them for the least dowry. So you will see that the conditions of work amongst women in this country are not altogether ideal; but although things move slowly here, they *do* move, and the difference between what *is* and what *was* gives us a great hope of what *will be* after a few more years of work.

Caste Girls' School.

"The Caste Girls' School opened in this compound in January, 1899, and supported by Mrs. de Selincourt's subscription, has been growing slowly and steadily, and we closed the year with an average attendance of thirty-five. We have put up a new building and have succeeded in getting a Government grant, so there is every prospect of establishing a good school here. The one great difficulty is the superstitious terror on the part of the caste people in this district lest we should make Christians of their children by some magic process. To give an instance. We had a photograph taken of the whole school one day to send to Mrs. de Selincourt; next day the children did not turn up in their usual numbers, and when we sent the teacher to ask the reason, the parents said that they had thought the process of photography was something we had done to make the children Christians! So you will see something of the ignorance and foolishness we shall have to fight against in teaching Christianity to the daughters of such people as these.

Bible-women.

"The Bible-women have been attending the regular classes held by Mrs. Wills in connection with her new Bible-women's Home, and seem to have profited by their lessons, but they are very far from an ideal band of workers. They visit well and teach to the best of their ability, but when I look at them and think what a grand work might be done among the women if they were only younger, more intelligent, more enthusiastic, and well trained, I feel more sorry than I can say. They are the best we can get at present, and I suppose with that we must be content."

Funds needed for extension.

The work in and around the City of Trevandrum has been marked by encouragements and difficulties very similar to those which have been felt throughout the district. Almost the first sentence in the report from Mr. Wills is an illustration of the financial pressure which has been upon the mission. He has endeavoured for some time past to extend evangelistic work in the villages which form the outskirts of the city. Former reports have shown that these efforts have been blessed and the good work still continues, but now comes the painful experience that somehow funds must be obtained to carry on the work of Christian instruction and supervision, and the burden is a heavy one. Mr. Wills, however, is able to say:—

Progress.

"I am doing all I can to raise these congregations to a self-supporting basis, and I think that before long they will reach it. When I arrived here these people (now nearly 1,200 in number) had never come under any proper Christian influence, and at least 1,000 of them are converts from demonolatry. They are far from being what we should like them to be, but they would shame many older and more advanced Christians by the sacrifices and troubles they are willing to make and bear."

The varied forms of efforts which have been tried for many years past to arrest the attention and arouse the conscience of the Brahmin-ruled people of this bigoted city have been prosecuted with energy, but Mr. Wills writes that "the people are growing very shy, and it is not at all so easy to get an audience for lectures as formerly." Probably the recurrence of the great Murajapam festival, which is held every sixth year, had something to do with the reactionary spirit manifested by many. "This festival," writes Mr. Wills,

A wasteful custom.

"lasts fifty-six days, and is attended by some thousands of Brahmins, who come in for it in response to the invitation of the Maharajah. Here they perform special ceremonies, and make many prayers, after which the State 'slate' is supposed to be clean. For this they get large largesses, some two to two and a half lacs of rupees being expended, to the great disadvantage of all real progress in the State; school grants, &c., having to be heavily reduced in consequence of this expenditure. We hear that this was the last time that it will be held, but have had no confirmation of this rumour. We obtained a grant of gospels and Bibles from the Madras Auxiliary Bible Society, and found the Brahmins very willing to receive these; many also were willing to talk with the distributors. A great change was noted in them this time. Many said they had no faith in Hinduism, and only came for the gifts. A strong spirit of open-minded inquiry was noticeable. This is due largely to the new spirit that is manifesting itself throughout India, and which affirms that all religions are good, giving special praise to Christianity. Of course, this opens the way for inquiry far better than a determined hatred of everything Christian, but often results in pure indifferentism."

Varied work.

The Reading Room services have been maintained, but less use than usual has been made of the room for lecturing purposes. The open-air work has been carried on vigorously, and a very large number of Christian handbills have been distributed. A week-night service in English has been regularly maintained at the chapel by Mr. Wills with the assistance of Mr. Bach. He has also had the oversight, during the greater part of the year, of the Boys' Boarding School, "consisting of boys gathered from the various Malayalam districts for special vernacular training and some for the English school. . . . It is early days yet to see much result from this work, but we hope that ere long it will go ahead."

The Hostel.

The Hostel, on the erection of which Mr. Wills has spent so much energy, and to which he and his friends have given such generous help, is proving an unqualified success. "It has been nearly full all the year, and has evidently been a great boon to the students. There will be room for sixty men when the new rooms are opened."

Mrs. Wills, like Mrs. Bach, has taken a very active part in the work of the mission, and is able to give a very encouraging report:—

Zenana work.

"Work in the zenanas has been on the whole rather more encouraging than before, though the number of the Bible-women has fallen from six to three, two having left Trevandrum, and one having been put in Tycaud Girls' School. The number of pupils is 106, an increase of forty-six on last year, and a deeper interest seems to be taken by the women. This is probably due in no little measure to the training classes I have held with the Bible-women from week to week at the "Belgrave" Training Home. In these classes the women are taught how to teach, and also many items of knowledge useful in dealing with the poor ignorant inmates of the zenanas.

"The work has been specially interesting in the 'chalai,' or great central bazaar, a very hot-bed of prejudice and superstition. The Bible-women have won their way into many of the houses there, and it is interesting to note that more gospels and books have been sold there than in any of the other places visited. I have been much pleased when going among these houses to find the women quite anxious to learn to read, and just lately one has even offered to lend a room if we could start a school for girls there.

"I have gone out with the workers frequently on Sunday afternoons, and had some large meetings in the courtyards of the houses, the women from the neighbouring houses being called in. We use the large coloured pictures published in America for the S.S.U. Many hundreds of women thus hear the Gospel for the first time. As a consequence of our work there are women and girls in heathen homes quietly trying to serve the Lord Jesus, and bearing simple testimony to their love. But as yet these are few and very weak.

"Work has been commenced during the year among the poorer women of our pastorate residing near our compound. A class of twenty-six women began to meet three times a week. Though this attendance did not keep up at all well, thirteen have learnt to read nicely, and can now take a more intelligent interest in the services of the church.

"The school opened in 1898 for high-caste Hindu girls at Tycaud, near the Residency, has been, so far, a great success. The average attendance is sixty, and the children have made very good progress in their studies, one of the most important being Scripture verses. It is very delightful to hear the little heathen children repeating the selected verses, and evidently taking in the truths embodied in them."

A new Training Home.

Through the kindness of Mrs. S. D. Wills, of Bristol, a building has been erected for the training of Bible-women and for general women's work. This was opened in June last as the "Belgrave Zenana Training Home," and has already proved of very great value.

ATTINGAL (hitherto VAKKAM).

Missionaries :

REV. W. D. OSBORNE. | MR. H. HEWETT.

Statistics :

English Missionaries :—		Church Members	88
Male	2	Other Native Adherents	846
Native Agents :—		Schools	22
Preachers	6	Scholars—Boys and Girls	493
Christian Teachers	16	Local Contributions	£16 10 0
Bible-women	5		
Christian Female Teachers	2		

Change of head-quarters.

The change of name and site of a central station which was only established in 1893 may seem strange, but is easily explained. Vakkam was recommended to the Directors as the centre of a new mission district, because it seemed impossible at the time to obtain land for building at any more suitable centre. Fortunately, from various circumstances, the establishment of the European missionary at Vakkam was delayed, and no expense has been incurred for permanent buildings. An opportunity having presented itself of obtaining a good site for mission premises at the town of Attingal, one of the most important centres in the district, the Directors had no hesitation in agreeing to the change. Mr. Osborne is now busy erecting a new mission house and other premises, and there seems no reason to doubt that before long the new station will prove to be as successful a centre of missionary operations as any other in Travancore.

A good site.

"Attingal is a town of historical importance, as the home of the royal house of Travancore. It has still its palaces and temple to which members of the royal family pay their annual visits. Of recent years the taluk or county offices of the Government have been removed here. Roads to all parts of the taluk run to and from Attingal as a centre. It is on the main trunk road running north and south, on a large navigable river, and altogether is the most suitable place for our purposes."

Bright prospects.

At present the prospects of the work are very bright. "On every hand the people are asking for Christian instruction." The native workers are responding to the missionary's efforts to arouse them to a deeper sense of the responsibility of their position. Regular meetings are being held with them for their instruction and counsel, and the results are already apparent in their growth in effectiveness and earnestness of speech and effort.

It must always be borne in mind that the majority of the people among whom the mission is at work are of the lowest castes and are very ignorant and very poor. Mr. Osborne's report of them is certainly encouraging :—

Growth in grace.

"Our people are gathered together from the lower castes, are poor in the extreme, and not able, therefore, to contribute much to the support of the Gospel. Still, there are distinct signs of improvement in this direction. In 1895 the sum total contributed was Rs. 104, while in 1899 it amounts to Rs. 254. In addition to this they are contributing by their labour to the erection and maintenance of their church buildings—a very pleasing proof of their willingness to help. Some of them are also manifesting a growth in spiritual things, by undertaking voluntary work in their own congregations, such as visiting the sick, seeking after the careless, conducting cottage prayer-meetings, assisting the catechist, dealing with local church matters, and even occasionally giving their testimony at our open-air meetings. Many of these poor people have made sacrifices for their new faith. Formerly they were the conductors of the devil-dancing ceremony, priests in their own communities, receiving gifts from the people, and in many ways leading in their own sphere a somewhat comfortable life. Now they are bearing the loss of all things and suffering the malice and evil machinations of their former co-religionists; attacks are made upon them, persistent efforts are made to draw them away to their old manner of life; false charges are prepared against them, their houses are broken into, and their little properties damaged or robbed. Many are the occasions in which we have to intercede in their behalf, and in most instances they have been found true to their new faith. These instances of real conversion amongst such a time-serving people encourage us not to despise the low ideas and motives with which they come to us.

"We have nothing of a startling nature to report, no mass movements towards Christianity, or against it. There has been steady effort and steady progress in every direction. More could have been done if we had had means to support new work, and it is exceedingly trying to the Christian worker to see openings on every hand, and to hear appeals for

Christian instruction and general assistance, and not be able to occupy new centres or to respond to the people's cry."

Varied work.

In addition to the evangelists and teachers who are engaged in the work, there is a colporteur supported by the Christian Literature Society. Five Bible-women have also been employed who have visited and worked in fifty-two villages. They have had seventy-nine women under regular instruction, and have visited 5,381 houses.

Educational.

In such a community education is necessarily at a very low ebb, and the obstacles in the way of improvement are serious. In this, however, as in other directions, there are signs of improvement. Mr. Osborne says :—

"Our educational work is for the most part of a very elementary kind. The working people are very largely indifferent to the general benefits of education. Their poverty further prevents them from sending their children to school even when there is the desire. Every member of their families is made to contribute to the general earnings of the household, and they are reluctant to sacrifice any of their scanty means. In the present condition of our people we should need to take the children from their homes and find them with everything, if we would give them all an education.

"Next to the importance of establishing schools is the securing of suitable teachers, and the bulk of our strength is given to this end. In many cases the teacher has known very little more than his pupils, and as to method and ability in teaching they have been altogether lacking. To improve such, and in hopeless cases to replace them by others, has been, and is still, no light task. Our present condition is the result of past neglect, not that anyone is to blame for the neglect, for it has been owing to want of funds. Therefore, by improved teachers and teaching, together with training, we must make it possible in the near future to remedy our backward educational condition. We are in this respect very hopeful, for whereas in 1895 we had only six teachers who could in any way answer to the requirements of the new Educational Code, we have now in actual work thirteen qualified teachers, besides fifteen others who are being trained for the usual examination tests of our local Government. So that we look forward with confidence, believing that the immediate future will see us with a strong capable staff in our schools."

[For further particulars of the VAKKAM Mission, see *Chronicle*, 1899, May, p. 118 ; *Chronicle*, 1900, March, p. 55.]

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary : REV. W. J. EDMONDS.

Statistics :

English Missionary :—		Church Members	438
Male	1	Other Native Adherents	2,990
Native Agents :—		Schools	32
Preachers	23	Scholars—Boys and Girls	1,349
Christian Teachers	38	School Fees	£48 13 4
Bible-women	6	Local Contributions	£70 15 4
Christian Female Teachers	9		

Mr. Edmonds has wisely devoted himself very largely to becoming acquainted with the nature and extent of the mission work which is being done in his district. His comparison of the conditions of the work with those of his former field of labour in Madagascar is interesting and suggestive :—

India and Madagascar.

"The conditions of church life and missionary work in India are very different from those existing in Madagascar. In the latter, half the missionary's time is spent in preaching and teaching preachers and pastors; the other half is passed in school visitation and examination, church organisation at district meetings, and writing for the Press. Very little time is taken up by office work, and, moreover, he has little responsibility in the way of mission property or church buildings. All that is the share of the people. The reason is simple. Whole villages come over to Christianity in a mass, and build their own churches with a little help from the L.M.S. In Travancore the district missionary has responsibility for everything; for mission lands and their produce; for mission buildings and their compulsory re-thatching every year, and for all church receipts, and all other expenses. District correspondence is much larger than in Madagascar, and petitions are many. Every man seems to be a small lawyer, and on the slightest misunderstanding a petition must be written, or a case is instituted. Further, as many of the lower classes, owing to their progress, are not content to be oppressed by the rich as formerly, they bring cases against them. These also are very frequently brought to the missionary. In many respects it is very interesting; for many reasons it is necessary, but it takes up much time. Again, the poverty of the great mass of the converts, and their subsequent expulsion from their master's property, makes missionary work very expensive in India. Lands for them to settle upon have either to be purchased or registered, and produce from them is taken in return. Thus a semi-industrial and social phase of Christian work is created."

Uphill work.

The Quilon district has seen so many changes in the missionary staff during recent years that it is not surprising to learn that in some directions the work has become disorganised for lack of efficient control. The constant presence of an active European missionary with much grace, patience, tact, and a faculty for organisation is (and will be for a long time to come) greatly needed in such districts as this.

The central congregation in the town of Quilon and the church at Myanadu ought to be strong and patterns to the rest, but they have fallen back. Mr. Edmonds writes :—

A sad picture—

"The Myanadu church occupies an unique position in the district. Formed in 1853, situated on the back-water highway of Travancore, its congregation gathered from the very intelligent classes, it might be, from the point of position, wealth and education, if its members were only united and aggressive, one of the most influential churches in northern Travancore. But its spiritual power has gone. Most of the men live in Ceylon as servants, and return occasionally to their families. The results are decidedly unsatisfactory. When these men have made enough money to retire upon they return, and frequently spend their leisure in quarrelling among themselves. Aggressive Christian work is impossible. The past year has witnessed a long series of unhappy quarrels in this church. I have sent one of our oldest and most discreet evangelists to try to guide this congregation into the path of peace, but I anticipate much trouble before that is accomplished."

In Quilon, the appointment of a new and energetic evangelist has already resulted in improvement and decided growth in the aggressive spirit.

"Away in the district the life and work among the poor classes at the various stations are most encouragingly different. Evidences of spiritual life are real and slowly increasing. Sunday services, schools, instruction classes, and in places open-air preaching are held on the Sabbath; prayer-meetings and house visitations on the week days, and occasionally revival services with magic lantern are given, which are slowly but surely winning a place for Christ in the hearts of our men. Two large, strong, and increasingly influential churches stand out among the rest; eleven smaller ones of the same class are working hard; two stations, although not growing numerically, are, however, doing good work; two others are just in their initial stages, and two are rather disappointing."

and a brighter one.

Evangelistic effort is being carried on by an itinerant evangelist, Mr. John Christian, and also by five Bible-women. Mr. Christian uses a magic lantern in his country tours. He has visited over a hundred villages and thousands of homes during the year. The Bible-women have read the scriptures on an average to 280 women weekly, and amidst much gross ignorance they are encouraged by evidence that opposition is gradually dying down, and that the women are increasingly anxious to hear the Gospel message.

Reading Room.

The Reading Room in Quilon is another efficient means of reaching the most intelligent part of the population.

"It is situated in one of the market roads of the town, and the opportunities of the place are great. Sales of Bibles and books have increased. A few leading Hindus have even bought Bibles. A few newspapers are supplied daily. These draw readers who also read and purchase other books. I wish it were possible to get a few English illustrated papers for this room. Their use as an attraction would be great. Over 300 persons used the Reading Room during the year. Magic lantern services are occasionally held which draw some 150 persons every time. Sunday evening services are held, and generally some fifty persons attend—Hindu, Mohammedans, Roman Catholics, and others."

Educational.

Education is necessarily very backward in such a district as this, but there is an awakened desire for progress which is encouraging.

"The number of schools is 23 for the past year, with a roll of 977 boys and 367 girls; 231 are children of adherents, 365 are Syrian Christians, and 255 are Hindu scholars. Steady successful work has been the characteristic of the past year. A gradual increase in numbers and attendance has also been noted. The net increase for the year has been 118 scholars. The schools are always opened and closed with prayer, whilst one hour between their regular hours is devoted to Scripture. The standard of the schools has been raised, good discipline enforced, and every class has a qualified teacher."

The boarding schools at Quilon for the children of Christian parents are not large, but they have begun a good work.

"The year closed with twelve boys and sixteen girls at Quilon, and fifteen boys and four girls at Trevandrum. Examination results have been good, the children have been well-behaved, and the general appreciation of the work of the school has increased. Several parents have

> paid fees. This school has done very good educational, religious, and moral work. Without it the poorer children would have little chance of rising from the depths into which ages of social oppression have forced their parents. I only wish funds were large enough to enable me to begin an Industrial branch for the training of village artisans."

The majority of the people are very poor, as well as ignorant and superstitious. Only a third of the adherents to Christianity can read. They are exposed to constant vexation and persecution from their masters and social superiors. Yet they give many evidences of their constancy, and are gradually growing in intelligence and fidelity. They forfeit a day's pay on Sundays, and in many cases are abused and punished for abstaining from work. Yet they have no hesitation in maintaining their principles.

* * *

IV.—TRAVANCORE.

STATIONS.	*Missionaries.*
Nagercoil . . (*p*. 172)	JAMES DUTHIE (*m*), 1856. A. L. ALLAN (*m*), 1883.* *Native Pastors*—J. JOSHUA, Nagercoil. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. C. SAMUEL, Jamestown. J. MOSES, Tamareigulam. S. PARABARATADIMEI, Zionpuram. *Assistant Missionary*—C. SATTHIANATHAN, 1879.
Tittuvilei . . (*p*. 176)	*Assistant Missionary*—M. NALLATHAMBY.
Neyoor . . (*p*. 176)	I. H. HACKER (*m*), 1877. ARTHUR FELLS, M.B., C.M. (*m*), 1892. Mrs. BAYLIS THOMSON, 1884. Miss MACDONNELL, 1892.* *Native Pastors*—S. ZECHARIAH, Neyoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo.
Pareychaley (*p*. 179)	A. T. FOSTER (*m*), 1899. *Native Pastors*—S. DAVID SYLUM, 1893, Pareychaley. S. MATTHIAS, 1893, Martandam. A. SAMUEL, 1893, Kristucovil. N. JOSEPH, 1893, Irenepuram. *Assistant Missionary*—JOSEPH KAMALAM, 1867.
Trevandrum (*p*. 180)	Rev. A. PARKER (*m*), 1887. H. T. WILLS, M.A., B.Sc., F.G.S. (*m*), 1892.* T. W. BACH (*m*), 1894.* *Native Pastors*—V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli. S. SUMANAM, 1892, Neyattankara. M. KESARY, 1894, Trevandrum. *Assistant Missionary*—ANBUDIAN DEVALAM, 1872
Attingal . . (*Vakkam*) (*p*. 185)	W. D. OSBORNE (*m*), 1893. H. HEWETT, 1893.
Quilon . . (*p*. 187)	W. J. EDMONDS (*m*), 1892.

TOTAL.—Eleven English Missionaries; Two Female Missionaries; Twenty-one Ordained Native Pastors.

* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													BOYS.			GIRLS.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible Women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
NAGERCOIL .. 79 Out-stations..	1809 ..	2	..	7	43	111	20	45	1894	11513	..	..	69	2611	..	11	1131	..	625 16 0
TITTUVILEI .. 16 Out-stations..	1866 ..	..	..	1	11	16	6	2	283	2078	..	..	16	416	..	2	178	..	89 2 8
NEYOOR .. .. 63 Out-stations..	1828 ..	2	2	3	59	87	37	21	1473	12321	60	1489	48	2796	39 17 4	12	1077	13 4 0	828 6 8
PAREYCHALEY .. 84 Out-stations..	1845 ..	1	..	5	57	96	10	8	1811	18943	83	5041	64	2757	67 7 4	7	728	3 12 8	398 0 0
TREVANDRUM .. 65 Out-stations..	1838 ..	3	..	5	45	47	10	8	1734	14451	42	2396	54	1420	49 13 4	4	602	2 4 0	334 15 5
ATTINGAL .. .. 11 Out-stations..	1899 ..	2	..	..	6	16	5	2	88	846	..	..	20	378	..	2	115	..	16 19 0
QUILON .. .. 20 Out-stations..	1821 ..	1	..	..	23	38	6	9	438	2990	21	1157	30	974	47 17 4	2	375	0 16 0	70 15 4
TOTALS ..	..	11	2	21	244	411	94	95	7721	63142	206	10083	301	11352	204 15 4	40	4206	19 16 8	2363 15 1

The . . .

One Hundred and Sixth

REPORT

of the

LONDON MISSIONARY SOCIETY.

From April 1st, 1900,
to . . .
March 31st, 1901.

London:
PRINTED BY ALEXANDER & SHEPHEARD, LTD.,
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7,600—*i.e.*, 3,111 more than the Society had gathered in the whole of China ten years ago.

Fortunately statistics, though valuable under such conditions, are not the only evidence of progress in China. The converts are manifesting increasingly a healthy spirit of independence and self-support, and are inspired by the spirit of Christian zeal and missionary enterprise. Moreover, the omission from the statistics for the year of all mention of stations in North China is due to a cause which is itself a most striking witness of the effectual working of the Gospel. The membership cannot be reckoned, because it cannot yet be known how many have witnessed to the reality of their faith by a martyr's death. A certain proportion have probably under fear of death denied their Lord, some have purchased life at the cost of all they possessed, but a very large number of men, women, and children have been ruthlessly slain because they belonged to the Christian community, and many of these have fearlessly testified to their faith in the very process of martyrdom.

Meanwhile Christian worship in Central and Southern China has never been suspended by the native Christians, even in the hour of greatest peril. The missionaries returned to their posts as soon as they were permitted to do so, and work in every branch is prospering. What the political future of China may be it is impossible to predict, but there can be no uncertainty about the progress and triumph of the Gospel in China, except that which arises from the slowness of the Church of Christ in western lands to realise the greatness of its opportunity and responsibility.

India.

India, like China, has had years of serious trouble, though, fortunately, from very different causes. It has been visited by two famines in close succession, the most widespread and the most severe that have been known for many years, and though the stations in which the Society's work is carried on were almost entirely outside the area of actual famine, failure of crops and famine prices for food of all kinds have produced untold distress. The plague has also been a scourge of many districts during four years in succession, and whenever it has appeared, has effectually broken up, for the time, all work, and has swept off multitudes of people. What this has meant may be gathered from the following extract from the Belgaum report:—"In the later months of the year plague was, for the fourth time, again raging in the town. Our people in Belgaum were mercifully spared from its ravages, but in a village about 3½ miles to the North-East we had fifteen attacks and ten deaths. Of those whom we have lost, two were wives, three widows, and five children. One family has almost disappeared. In the last three epidemics, father, mother, and three sons, besides a married daughter and her husband, have died, leaving as representatives of their house only a married daughter and the widow of the eldest son and her little boy."

These physical troubles, however, are not the only or the chief hindrances to the progress of Christian work in India. There has been, during several years past, evidence of a growing disposition on the part of Hindoos to resist the influence of Christianity by new and more serious efforts than any which had hitherto been tried. Mr. Farquhar, of Calcutta, recently stated the case very clearly in an article in the Society's *Chronicle* on work among the students of Bengal. He there pointed out, first that higher education is less fruitful of conversions than it was forty years ago; "second, instead of a steady current towards the Christian Church a very powerful backward current, a really great Hinduward action is in progress. The educated men of Bengal of to-day are almost to a man up in arms in defence of their ancestral faith. Everywhere societies are being formed for the advancement of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices. . . . Several fresh religious movements within Hinduism are being followed with great and increasing enthusiasm. . . . The effects of this reaction are felt in our work in several ways: Hindus in many places are opening Hindu schools, in order that their sons and daughters may be removed from Christian influence; and in the college one meets with a stiffer and more stubborn resistance to Christian teaching than used to be shown." Similar testimony is borne by several of the Society's missionaries in other parts of India. An American writer says: "The counter reformation in the Roman Catholic Church during the sixteenth century, which was compelled by the progress of Prostestantism, is having an interesting parallel in the efforts for social and religious reform now making in Hinduism, to counteract the steady advance of Christianity in alliance with Western civilisation."

Probably the effect of this movement is only indirectly and slightly felt among the masses of low caste and poor people in the great districts of Southern India, but it has necessarily a very powerful influence in all the great cities and among those classes of the population which are most readily affected by the pressure of caste. The result is to be seen in the very slow rate of progress discernible in some centres of Indian work, and the apparent failure of Christianity to win any converts in some other places. To the superficial observer it would seem as though India were further from the Gospel to-day, further from hope of being won for Christ, than it was some years ago, and the study of reports year by year does not help to remove this painful impression. It is in such a case, however, that comparison of the conditions of the work at longer intervals than a year becomes of great value; the almost imperceptible, yet resistless, progress of the great Christian movement becomes evident at the end of a decade; not only so, but there are clear indications that the movement is being accelerated, and is acquiring a momentum which will increase its rapidity as time goes on. Statistics may in India, as well as in China, claim to have a distinct value; and it is worthy of note that despite the physical difficulties caused by plague and hunger among the multitudes of poorer low-caste people; despite also the more serious difficulty created by the Hindu revival; the membership in connection with the churches gathered by the Society in India has increased by 3,097 during the decade. The educational work of the Mission maintains its attractiveness and retains its hold upon the young, notwithstanding the efforts of rival schools, and indications of a very distinct and encouraging character have not been wanting of late that a mass movement towards Christianity, similar to that which has already taken place among the Malas of the Telugu country, may be expected any day in a considerable portion of the Society's Mission among the Tamil-speaking people.

In view of the increasing activity of the advocates of Hinduism, it is interesting and encouraging to read such testimony as has been borne by Professor Ladd, of Yale University, who has been visiting and lecturing in various parts of India, and who, as the result of his observation, says without hesitation that "loftier ideas of God and loftier ideals of living are priceless, but often indirect, results of Christian Missions in India. This result is to be aimed at, to be welcomed, and to be reckoned at its full value, although it adds nothing at present to the statistical reports of the number of baptisms or of the admissions to the different Churches." This evidence, which is quoted by the Rev. T. E. Slater, is sustained by the utterances of leading Hindu reformers, who show clearly in their writings how much they owe to Christianity by the strenuous effort they are making to incorporate many of the best features of Christian teaching in a new Hinduism.

Nor is it necessary to rest satisfied with such indirect results. Mr. Slater, in reviewing the year's work, refers to meetings held at Madras in connection with the S. India Missionary Conference, and says: "I was struck not only by the largely increased number of Christians, but by the presence of many who are occupying important positions in society, and exerting an influence for Christ in their duties. . . Native Christians are now found filling posts in most departments of the Public Service, and by their intelligence and consistent lives are bearing witness in the higher service of their Master." For years past there have been some distinguished illustrations of this truth in various parts of India, but it is significant that the number of such men is now becoming so great as to be noticeable and influential in various directions. Surely those who are labouring for the conversion of India may well take such facts as evidence that though the night continues, the dawning is near at hand. The appeal for greater earnestness, prayerfulness, and intelligent effort for the conversion of India becomes increasingly strong as it is seen that Christ is already manifesting in so many ways the power of His presence in that great land.

Madagascar.

Madagascar has during the past decade experienced a convulsion which seemed to threaten the foundations of the work of the Society in the island and which in its first results led some timid friends to lament that the labour of past years had all been in vain. It is evident now that God permitted the young Church in Madagascar to be shaken only that its stability might be tested, and that it might be better fitted to do the great work which devolves upon it under the new conditions introduced by French rule. The Society's Mission has been shorn of its importance as, in many respects, the premier Mission in the island. Its area has been reduced by half, and its social and worldly prestige has been taken from it; but now that the troubles are over and the churches have begun to understand the new conditions, the encouragements of the work are becoming more marked than ever. It is no small satisfaction to learn that the French authorities have found reason to change their views concerning the English missionaries, and that those who are in the most responsible position among them are most candid and hearty in recognising the value of the work which is being done. One of the most important evidences of the change which has taken place is to be found in the fact that it has become not only possible, but has been felt by all parties to be most desirable, that the Society should resume its care of the education of the children in the schools throughout its Mission districts. The result of this must necessarily be an enormous increase of influence among the people; and the Christian Churches, purified and awakened by recent troubles,

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401 158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of **Nagercoil** is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries, 1891.

Rev. James Duthie.
Rev. A. L. Allan.

Native Pastors.

Rev. J. Joshua.
Rev. V. Arumeinayagam.
Rev. V. Solomon.
Rev. J. Nathaniel.
Rev. J. Moses.

Assistant Missionary.

Rev. C. Satthianathan.

Missionaries, 1901.

Rev. James Duthie.
Rev. A. L. Allan.
Rev. Geo. Parker, B.A.
Miss B. Blanchard.

Native Pastors.

Rev. V. Solomon.
Rev. J. Nathaniel.
Rev. J. Moses.
Rev. S. Parabaratadimei.
Rev. C. Samuel.

Native Assistant Missionary.

Rev. C. Satthianathan.

Statistics:

English Missionaries :—		Church Members	1,883
Male	3	Other Native Adherents	11,463
Female	1	Schools	90
Native Agents :—		Scholars—Boys and Girls	3,576
Ordained	6	Local Contributions	£612 10 8
Preachers	43		
Christian Teachers	114		
Bible-women	17		
Christian Female Teachers	37		

TITTUVILEI.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics:

Native Assistant Missionary	1	Church Members	288
Preachers	13	Other Native Adherents	2,193
Christian Teachers	17	Schools	18
Bible-women	7	Scholars—Boys and Girls	646
Christian Female Teachers	2	Local Contributions	£84 2 8

It has been a matter for congratulation and thankfulness to the Directors that the senior missionary of the Travancore Mission, the Rev. J. Duthie, and Mrs. Duthie, have been enabled to continue at their post throughout the year, notwithstanding the very heavy strain involved in having the responsibility of all the work of the station and district upon their shoulders. The Rev. A. L. Allan was compelled to return to England in April, 1900, on account of the state of his health, and is still absent from his post. The Rev. G. Parker, B.A., who has been appointed to the care of the Christian College, and Miss Blanchard, who is to take up the work which was for a time in the hands of Miss Perry, did not leave England until the middle of November, so that they had scarcely reached their destination when the year closed. Mr. and Mrs. Duthie, however, earnestly assisted by their daughter, have been "in labours more abundant" as the demands of the ever-growing work have pressed. The reports which Mr. and Mrs. Duthie are able to present of the growth of the missions during the past decade, and of its present condition, are full of encouragement.

Progress of Higher Education.

Mr. Duthie commences his report by describing the recent growth of the higher educational work:—

> "The 'Seminary,' as it used to be called, was begun in the early years of the mission for the purpose of training agents for mission work—an object which has been realised in large degree. But with the general progress of the country, and specially with the advance of education, the scope of our institution has had to be widened, and so, from gradually becoming a 'High School' in which the more promising pupils were prepared for the entrance examination of the University, it has, for the past seven years, been affiliated with the Madras University as a Second Grade College. College classes were commenced here at the beginning of 1893—a new departure which was hailed by our people with joy. During these seven years 77 young men have carried on the first half of a college course here, and 22 of them have passed the first Arts examination. The starting of the College has been uphill work from the beginning, partly from lack of sufficient funds, and partly from difficulties and discouragements which were unforeseen. Our experience, however, has abundantly shown that the commencement of college classes here was a wise measure, not only as an encouragement to our Christians who were beginning to appreciate higher education, and willing and able, to some extent, to pay for it, but also as an institution in the midst of the large Hindu community here which they could take advantage of, and by means of which the best youth of the neighbourhood could be influenced by Scripture teaching."

A new building was provided for the accommodation of the College by the late Mr. Septimus R. Scott.

The Catechists' Class, which is the representative of the original Seminary, is of exceptional importance in such a mission, and claims Mr. Duthie's special attention. At present there are twenty-three men in attendance.

Progress of the Native Church.

The Nagercoil Home Church has met with a great loss during the past year by the death of their able and devoted pastor, the Rev. J. Joshua. Mr. Duthie was called upon to act as *ad interim* pastor for some months after Mr. Joshua's death. He writes:—

"This is the largest church in the mission, and one of the oldest pastorates. The first native ordination was held here in 1866, when, with Dr. Mullens present as a deputation from the Directors, four men were set apart as native ministers, one of whom still remains at his post, the other three, after faithful service to the end, having finished their labours. In the course of these thirty-five years difficulties and troubles of various kinds have, no doubt, been experienced; yet I feel bound to say that, on the whole, the church has greatly prospered under the native brethren who have been its pastors. The assistant pastor here for many years, Mr. S. Yesudian, has been chosen to fill the vacant post, and will soon be ordained. The growth of the church in numbers has been steady through the decade, and all expenses in connection with it have continued to be met. The deacons have been elected once in three years, and have sought the good of the people. The attendance at public worship on Sundays is always good, and it is an inspiring sight to see so many Christian worshippers. Greatly have these people been benefited —they live in houses far better than their fathers knew, have better clothes, higher aspirations, more intelligence, self-respect, manliness, than the heathen of their own classes. What we long to see is greater consecration to the work of Christ. The service of praise has been much improved of late by the employment of a music master, who has achieved a success in this line such as I never expected to see here."

A Busy Printing Press.

The mission press has been very actively employed throughout the decade.

"Our work has been to a large extent the issuing of magazines—monthlies and quarterlies—viz.: The "Desopakari," or Friend of the Country; "The Mission School Magazine," for children; "The Matharpothini," for women; "The Gleaner," giving missionary intelligence; "The Messenger," "The Temperance Herald," Notes on the "Sunday School Lessons," "The Vathiar Villakku," or Preachers' Magazine; "Glad News for Children," and a large edition of handbills for general distribution monthly, &c., &c."

The two reading-rooms at Kottar and Nagercoil have been well maintained, and have been used not only for reading purposes, but also for evangelistic services by the Y.M.C.A. The two vernacular boys' schools in Vadasery and Kottar have also been steadily and successfully carried on.

Progress in the District.

In the district around Nagercoil the mission has decidedly progressed during the decade:

> "The number of congregations, exclusive of pastorates, in 1890 was 49; in 1900 there are 62 congregations—an increase of 13 congregations, with 578 adherents. The total number of native Christians in 1890 was 5,820; in 1900, 7,214; increase, 1,394. The number of conversions from heathenism has been larger than the result at the end of the decade would seem to indicate. An average of about 300 have been gathered in yearly. Pestilence, and consequent declensions, have yearly thinned our numbers; and, in addition, migration has had much to do in keeping down the numbers in the district. Many migrate to other places on account of famine, in search of work; others leave us to become teachers in other Missions. The numbers that leave the district and go elsewhere are much above the number of those whom we receive from other places. This year the number of deaths by cholera is no less than 217. Moreover, every year our registers are purged, and several families are expelled for back-sliding.
>
> "The baptized in 1890 numbered 3,481; in 1900, 5,237; increase, 1,756. The church members in 1890 were 735; in 1900, 1,051; increase, 316. An average of 300 are baptized in this district yearly.
>
> "The average amount of yearly contributions in the former decade was Rs. 3,065. In the present decade it is Rs. 4,054, or Rs. 988 increase."

Chapel building and repair has been done to a considerable extent, and the elementary schools have been constantly cared for, 2,854 children being under instruction. During the past year no fewer than 129 children died of cholera.

There are four entirely self-supporting native pastorates in the district, and upwards of seventy other congregations.

The Rev. D. M. Nallathamby continues his labours as assistant missionary-in-charge of the sub-district of Tittuvilei. The report of his work during the past year is a record of quiet, steady effort, unmarked by any special incident. It is satisfactory to observe that there has been growth during the decade in the number of baptized adherents and communicants, notwithstanding the ravages of cholera.

Work among Women.

The work among women which Mrs. Duthie so successfully superintends has for many years been followed with growing interest by the friends of the mission. Every year shows an advance on those preceding it, and a comparison of the present position of the work with that of ten years ago abundantly confirms the impression which the annual reports create. Mrs. Duthie gives the following statistics:—

> "In 1891, 19 Zenana teachers and two Bible women were employed,

and 629 women were under instruction, of whom 339 women were able to read. The two Bible-women visited 1,706 houses and spoke to 15,030 women. The work among the Mohammedans began this year, by earnest request. Thirty-three were on the list at the end of the year. The number of books sold was 557, and a great number of magazines and handbills were distributed.

"In 1900, 18 Bible-women were employed, and 187 villages were visited. 505 women were able to read. 1,932 houses were visited: 644 women were under instruction. Work was begun amongst the silk-weavers. 859 books were sold. Village work began in 1897, and is very interesting and encouraging. The present number of itinerating workers is four.

"It will be seen that the number of Bible-women is less than in former years. This is caused partly by the lack of efficient workers, partly by want of European superintendence; but now that Miss Blanchard has come out, we hope that we may be able to extend the work where it is needed.

"At Tittuvilei work has been carried on amongst women in the Christian congregations where scarcely a woman was able to read. Now about 100 are under instruction, and about half of them are able to use Bibles at the services.

"While there is scarcely a street in the large heathen towns around us where our Bible-women have not carried the message of salvation, it is lamentably otherwise with the poor women in the villages, and how can we reach them? We need means, but most of all *workers*. The greatest hindrance to our work is the lack of *efficient* helpers. There is no want of teachers for our schools, but we find it almost impossible to get Christian women to take up Zenana work. Another discouraging fact is that we have so few *voluntary* workers. We need the quickening and outpouring of God's Spirit, so that many may be made willing to spend and be spent in this blessed service for Christ."

Miss Duthie reports concerning the schools under her care that there are now eight schools and 402 children. Ten years ago there were three schools and 151 pupils.

[For further particulars of the NAGERCOIL Mission, see *Chronicle,* 1900, September, p. 223, 230; *Chronicle,* 1901, January, p. 15.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries, 1891.

REV. I. H. HACKER.
MR. E. SARGOOD FRY, M.B., C.M.
MRS. BAYLIS THOMSON.

Native Pastors.

REV. S. ZECHARIAH.
REV. A. ARUMEINAYAGAM.
REV. P. YACOB.
REV. B. MANASSEH.

Missionaries, 1901.

REV. I. H. HACKER.
MR. ARTHUR FELLS, M.B., C.M.
REV. S. H. DAVIES, L.R.C.S. & P.
MRS. BAYLIS THOMSON.
MISS MACDONNELL.

Native Pastors.

REV. S. ZECHARIAH.
REV. P. YACOB.
REV. B. MANASSEH.
REV. M. YOVALE.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	4
Preachers	64
Christian Teachers	90
Bible-women	39
Christian Female Teachers	19

Church Members	1,510		
Other Native Adherents	11,819		
Schools	61		
Scholars—Boys and Girls	3,906		
School Fees	£34	18	8
Local Contributions	£323	2	8
Do., Hospital	£551	10	8

The Staff.

The mission at Neyoor, like that at Nagercoil, has been fortunate in having continuity of service from its senior missionaries throughout the whole of the decade. Mr. and Mrs. Hacker and Mrs. Baylis Tomson still carry on in full vigour the work with which they have been so long associated. In the medical department of the mission there has been change and growth of staff. In 1892 Miss MacDonnell was appointed to the superintendence of the nursing work in the Mission Hospital. In the following year Dr. Sargood Fry resigned his post in order to undertake the direction of the Edinburgh Medical Mission, and Dr. Fells was appointed in his stead.

The Progress of the Decade.

The following extracts from the report of Rev. I. Hacker show how remarkably the work of the mission has been blessed during the decade, notwithstanding some experiences of exceptional trouble:—

"The progress of the work will be best indicated by a few statistics as follows :—

		Church Members.	Baptized.	Adherents.	Total.
1891	...	1,220	5,052	4,176	10,448
1900	...	1,510	6,422	3,887	11,819

"These figures reveal one or two interesting facts. It will be seen that there has been steady progress, and that, while the proportion of adherents (*i.e.*, those who have left idolatry and placed themselves under Christian instruction) has decreased, the number of baptized and church members has increased considerably. We have lately been through all our lists, weeding out a large number whose names were on our registers, but who have relapsed into indifference and absented themselves from Christian services, although many of them have not returned to demon worship. Twice during the decade we have lost numbers from famine and cholera. In 1894, 1895, we suffered greatly from famine, and last year from cholera. Altogether our losses during the ten years, not from ordinary deaths, but from deaths caused by famine and cholera, and also from relapses, amount to from 2,000 to 2,500 persons."

Of the present year's work Mr. Hacker writes :—

"The two dominant features in our experience in this district during the past year have been a good harvest, and a great affliction. While the famine was raging in the North of India, carrying off thousands of lives, rain fell in the proper season in this part of the country, and the hearts of the people were filled with praise. But towards the close of the year a severe outbreak of cholera swept through the land, which took away many lives, and left sorrow and desolation in many a home. Among the Christian community in this district alone, four hundred people died, while in the part of the country most affected the deaths went up into thousands."

The Native Churches.

Two of the three pastorates, those at Neyoor and at Kadamalakunu, are prospering. The Neyoor Church is contemplating the expenditure of the large sum of Rs.5,000 for a new place of worship, their present church being altogether too small for their needs. The church at Devicodu is not in so healthy a condition as the other two, owing to the presence of some strong-willed and self-assertive members. Mr. Hacker is able to write very hopefully about the condition of the churches, and also about the work of evangelisation :—

"Speaking generally of the condition of our Christian community, I am much encouraged to find growing a greater sense of responsibility and an increasing willingness, especially on the part of our young men, to make active efforts for the spread of the cause of Christ. Many of our young men find a joy in doing work for the pleasure they have in it.

"In evangelistic work amongst our non-Christian neighbours, there is far more to encourage than depress. The violent opposition which at one time seemed to accompany all speaking to higher classes seems to be passing away—into indifference in some cases, but in others into deeper appreciations of the reality and beneficence of the Christian revelation.

A New Educational Policy.

"During the past ten years a most important change has taken place in the policy of the Government of Travancore with respect to education, which will have great influence in the future development of the country. When nearly a hundred years ago our missionaries began work here, the idea of the Government having any responsibility for education, especially of the poorest classes in the country, had not been conceived. Our missionaries were the pioneers of English education, and also of the education of the poor. 'But all can raise the flower now, for all have got the seed.' For many years Government, recognising the valuable work of our missionaries, gave a grant of money annually in aid of their educational work, and as an appreciation of their efforts. But during the last decade the whole policy of Government has been changed. It has assumed the responsibility for the education of all classes of the people, has promulgated a new educational code, under which grants can only be obtained upon certain conditions being fulfilled; and as some of these conditions conflict with Christian liberty, it was natural that special difficulties would arise. Besides this, the leading Government officials in this new Educational Department—some who by education and up-bringing ought to have known better—have made this change of policy a means of hindering Christian work."

The following illustration is but one example out of many difficulties which at present cause much anxiety:—

"At Neyoor, the head station of this mission district, there has been an Anglo-Vernacular school for the past seventy years. At this school nearly all our catechists and teachers have been educated, and the institution has been a means of usefulness to the mission and to the country. When the new educational code for Travancore was established the Neyoor school loyally strove to fulfil the requirements of the code, and up to this year there has been little, if any, cause for dissatisfaction. But at the beginning of this year, the head master broke a rule by admitting two boys from another school without acquittance certificates, and for this fault of the head master the whole school was disqualified and destroyed."

The pastor and members of the Educational Council appealed against this apparently high-handed and uncalled-for action, but received a very curt reply from the Dewan declining to reinstate the school.

"By this decision we find that the children, representatives of 12,000 of some of the poorer classes of the state, who pay their taxes as well as other people, are deprived of the privilege of having a Middle School, and are, *ipso facto,* disqualified from appearing at any centre for examination. This is all the more discouraging because, unless the missionaries look after the enlightenment and uplifting of these poor and depressed classes, there is no hope from their fellow countrymen, whose caste rules preclude them from active personal efforts and contact with their poorer fellow creatures. The last Census Commissioner in his report says, 'But for the efforts of these missionaries these humble orders of Hindu society will ever remain unraised.'"

Women's Work.

Mrs. Hacker has continued her valuable help as superintendent of the Boarding School for Girls, and reports as follows concerning this and other work which has been under her care :—

"Sickness and death by cholera have visited our district during the last two months of the year, carrying away many; but all in this compound have marvellously escaped. We kept the school-girls in the school, after the Government had granted holidays, to save them from the dreadful sickness in their homes, at a good deal of risk; but God honoured our trust and heard our prayers again, as many times before. We have realised that He is our prayer-hearing and prayer-answering Father.

"This year we have had a school of 102 scholars—55 boarders and 47 day scholars. The Lord has blessed abundantly the work in the school. In turning to the report of ten years ago, I find our numbers were 50, 32 of whom were boarders and 18 day-scholars. One important feature in the spiritual influence and training of the girls here is the fact that so many of our elder girls have been led to give their hearts to our Saviour, and to profess their love to Him openly by joining the Church. This has given us very much encouragement, and as we hear of them in their congregations, we know that their lights are shining for Jesus, and that they are a power for good.

"Sunday-schools are being better organised now, not only at this station, but in the district congregations. I have been very interested in this special work when in the district with my husband. After the ordinary morning service the people have divided up into classes—adult women class and men's class, and children's classes; and then in the afternoon there are these classes taught again in many chapels."

About seventy women are engaged under Mrs. Hacker's direction in embroidery.

Mrs. Baylis Thomson sends a very full and interesting report on the Zenana work under her direction :—

"In reviewing the reports of the past ten years, there is cause for encouragement and much thankfulness. Twenty years ago we had but four Bible readers working amongst the heathen women in 30 villages, but no woman was learning to read. Ten years ago there were 19 workers in 50 villages, and 529 pupils under instruction. We close this year with 38 helpers in 150 villages and 1,300 pupils.

"In one village of weavers, a great part have been baptized; a schoolroom built in their midst, where the children are taught by a Christian teacher; the gong is struck on the Sabbath day, calling the people to the worship of Jesus; the stone idol given to me, and the shrine pulled down. This was entirely the result of the blessing of God on the Zenana teacher's work. Many of the women have been taught to read. Six hundred and forty-three heathen women have repeated to me the handbill containing the Ten Commandments, Lord's Prayer, Apostle's Creed, and short prayers for morning and evening.

"The prayer-meeting at noon on Saturdays has continued throughout these ten years and often proved a time of quickening in the spiritual life. Our Christian women in the village take their turn in giving a short address. I pray that this hour may prove of much blessing also to the elder girls of Mrs. Hacker's Boarding School, who attend. The fortnightly meetings of the Y.W.C.A. have also been held. The average attendance is 40, mostly girls from the boarding school over 15 years of age. The Y.W.C.A. has been established seven years. For the past four years they have supported their own Bible-woman. The annual meetings and sales are a time of great enjoyment to our young members. Some members of the Y.M.C.A. have joined us and helped to increase the pleasure of these gatherings. Mr. Hacker has greatly helped us by showing the phonograph. The profits from the sale of work support their Bible-woman."

The Medical Mission.

The last ten years have been a memorable time of growth in the medical mission. In 1891 the Jubilee Hospital at Neyoor was opened; also the Children's Home and Orphanage. The erection of the Leper Asylum was also commenced. Since then the number of branch dispensaries has been increased and several have been rebuilt and enlarged so as to provide hospital accommodation for in-patients. In 1895 a Maternity Ward was opened in the hospital, and a Nurses' Home was erected for the accommodation of the growing number of those who were being trained to this most useful form of service. Dr. Fells gives his account of the medical mission and its work and influence in the following terms:—

"The last year of the century has been one of anxiety and sorrow in South Travancore; malaria and cholera have both been prevalent in epidemic form, though fortunately not concurrently. The year opened with a long spell of drought, and when the first showers fell malaria broke out in several districts and caused much distress. From the middle of October on to the middle of December, the number of cases of cholera was very large, and in many places the mortality high. Our resources were taxed to the utmost, and there was an incessant demand on all sides for cholera medicines. About the middle of November, the scourge still spreading, and encouraged by the promise of the Government of special financial help, we were able to engage extra helpers and distribute medicines in even larger quantities. It is only due to many of the catechists and evangelists to testify to the faithfulness of their labours throughout this trying time. Many of them, without a thought of themselves, visited the cholera-stricken houses in their own congregations, as well as the neighbouring Hindus, distributing medicines, treating the sick, and comforting the afflicted. In such a country as Travancore it is very difficult to gauge accurately the extent of the epidemic and the exact mortality, but we have records upon our registers of 8,214 cases which received treatment.

"These two unhappy causes, malaria and cholera, largely account for the great increase in the number of patients treated during the past year—12,385 in excess of any previous record—and whilst we deeply deplore the prevalence of such severe sickness and suffering, it is a satisfaction to know that our institutions are here ready to help the people day or night in their need, and that they turn in increasing numbers to us for help, though the quack and devil-dancer are still kept busy by their numerous clients.

The Leper Asylum.

"In other respects, the history of the Medical Mission in 1900 has been uneventful. The work in the leper asylum has been carried on as usual. We began the year with 38 on the roll, and close it with 42. Thirteen new patients were admitted, and seven left at their own desire, whilst two died. Of the latter, one was a man who was admitted about five years ago, an ignorant heathen. In 1898 he was baptized, and lived a quiet, consistent life. In his last illness, heathen relatives came to take him home that he might die surrounded by his old friends, but he preferred to remain amongst his newly-found Christian brethren, and now his grave is added to the little row of mounds at the foot of the compound. The other patient who succumbed was a boy, also baptized in the hospital, who suffered from an acute form of the tubercular variety of the disease. He was a quiet, cheerful little fellow, and I think knew in whom he had believed. On the last Sunday in the year, four of the inmates were baptized by Mr. Hacker. Two of these were nominal Christians, who only learnt the real meaning of their name after admission to the Leper Asylum. The other two were heathen, and knew nothing of Christ when they were first admitted.

A Marvellous Growth.

"This, in few words, is the summary of our Medical Mission's history during the past ten years, and it will be seen at a glance to have been a period of steady growth.

"Nine stations have grown into fifteen. Of the nine, four have been rebuilt on a much enlarged and improved scale, whilst of the six new stations, three are provided with large and substantial hospitals, and one with a good permanent dispensary, the remaining two being still in temporary quarters. These buildings have been erected largely from funds derived from local sources and from special donations from friends; their cost to the ordinary funds of the London Missionary Society being represented by a grant of Rs. 1,000, made in 1892. The nine medical evangelists and 28,000 patients of 1890 have become 18 and 79,000 respectively in 1900; whilst the band of nurses now doing excellent work was practically unrepresented on the staff then. The annual expenditure has risen from Rs. 4,900 to upwards of Rs. 12,000, whilst the income has increased correspondingly.

"The Old Order Changeth."

"The great majority of the people are still bound hand and foot by superstition and fear; but there is a constantly growing minority of those who are stretching out towards a life of freedom. This is evidenced by the increasing confidence of the population in western methods of medical and surgical treatment, and it has been especially shown by the readiness with which treatment has been sought during the recent cholera epidemic, for it is usually at such times that superstition rules supreme. Slowly, very slowly, the old order changes, yielding place to the new, and the Medical Mission is doing its share in bringing about the change, planting the seed of the Word in the hearts of many who otherwise would never receive it, proclaiming the Gospel with a practical demonstration of its beneficence that the most uneducated can understand, breaking down, by its healing influence, bigotry and prejudice that otherwise would be insuperable barriers. Thus we close our retrospect full of hope and gratitude—full of hope because in the great struggle going on around us right is showing itself to be might and slowly asserting its victory, full of gratitude to God for His grace so freely given, and for the liberal blessing which is the seal of His approval."

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1900, April, p. 89; May, p. 108; *Chronicle*, 1901, February, p. 37.]

PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

Missionary, 1891.

REV. J. KNOWLES.

Native Pastors.

REV. WM. FLETCHER.
REV. JOSEPH KAMALAM.
REV. G. SATTIANATHAN.

Missionary, 1901.

REV. A. T. FOSTER.

Native Assistant Missionary.

REV. S. MATTHIAS.

Native Pastors.

REV. S. D. SYLUM.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionaries:—	
Male	1
Native Agents:—	
Ordained	4
Preachers	58
Christian Teachers	104
Bible-women	10
Christian Female Teachers	8

Church Members	1,877
Other Native Adherents	19,291
Schools	78
Scholars—Boys and Girls	3,281
School Fees	£2 8 0
Local Contributions	£333 2 8

The largest district in the Travancore Mission has passed through an experience of change during the past decade which might have proved very prejudicial but for the strength of the Christian community which already exists in it, and the wise development of the principle of local responsibility. The Rev. Joshua Knowles retired from the mission in 1898. After his retirement the Rev. I. H. Hacker had to add the general supervision of the churches in this district to his already full share of work and care. In 1898 the Rev. A. T. Foster was sent out to fill the vacancy, but spent 1899 at Neyoor, devoting his time chiefly to study of the language. At the beginning of 1900 he and Mrs. Foster entered upon occupation of the Mission House at Pareychaley, and began to take responsible charge of the work. Mr. Foster has during the year found most valuable help in the detail of the mission from Mr. Matthias, the native assistant-missionary, who has practically had the oversight of the churches during the year. He has, however, made himself personally acquainted with many of the congregations by visitation, and has furnished a summary of the changes which have taken place during the decade, which is very satisfactory:—

"Our people have made steady advance in educational matters. Mr. Hacker, in writing the Pareychaley report of 1890, says: 'In this district there are 74 schools, containing 3,267 scholars, taught by 97 teachers.' At the close of the present year we have 78 schools, taught by 112 teachers, with a total number of 3,281 scholars. At first sight this does not look like a substantial advance. Yet we are thankful that such a number has been maintained, because since 1890 the Government has raised its standard in schools. Again, in 1890 nearly all the 78 schools were Vernacular Boys' Schools. Our present 78 schools include 8 Vernacular Girls' Schools and 4 English Schools, one of which is a Girls' School. So that while the quantity has not increased much, the quality is far in advance of that ten years ago.

"During the decade the work of the Mission has made many improvements in its organisation. The district has been divided into 13 centres. Each central church with its branch churches is a little organisation in itself. The agents meet together at stated times. United meetings are held in the central church, which is practically responsible for the welfare of that centre. An Evangelist is put in charge of the central church, and many matters are amicably settled by him which would incur much loss of time and perhaps unnecessary labour if brought direct to headquarters.

"Again, the agents have formed a 'Provident Fund' amongst themselves, which provides pensions for old age, help in time of sickness, and support to their widows in case of death.

Local Government.

"In 1890, as far as I can gather, all matters, both spiritual and secular, fell to the personal consideration of the missionary. The past ten years have seen the growth of two councils, the educational and the district. The educational council deals with all matters connected with the schools of the district. Mr. Matthias, the Secretary, manages all the correspondence with Government, which is no light matter. The members of the council are chosen from the leading men of the district. The district council is practically the administrative faculty of the Mission. Without its help this year I should have been sorely pressed. This council adjudicates upon all district matters of dispute, and has the welfare of the people specially at heart. The members include representatives of the whole of the churches.

"The results of evangelisation will best be seen by a reference to the statistics at the end of the report. At the present time we have 85 churches, against 69 in 1890. We have 1,877 church members, where in 1890 there were only 1,376. The number of adherents has risen from 13,960 to 19,291."

Work for Women

Mrs. Foster has commenced work among the women and girls, and finds her hands full:

"I would like to add just a few words with regard to women's work in our district. There is much good work being done by our Bible-women, but so little in comparison with what we feel 'might, could, would, and should be done,' if only we had the funds. For instance, in a vast district like this, to say that from 83 churches we can only send out six Bible-women, seems on the face of it a real disgrace to us. But the plain truth of the matter is we cannot afford more.

"Our second branch of women's work is the embroidery work. This was started some years ago, and after Mrs. Knowles left, Mrs. Fells, of Neyoor, kindly took over the work rather than let it fall through altogether, and kept the women employed, for which we are exceedingly grateful. Now there are over fifty workers, and many others are eagerly waiting for work as soon as I can give it to them.

"Our third branch of women's work is amongst our 'little women,' namely, in the schools. We have now nine girls' schools in our district. I was looking forward to visiting them all during the year, but cholera broke out before we could finish our tour, and all the schools had to be closed. There has been a wonderful growth in female education of late years; only a month back one of our girls sat for her matriculation, and we hope that during the present year many others will pass the Madras Lower Secondary Examination."

TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah and the houses of many native officials; while outside the fort walls, amongst luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

Missionary, 1891.

REV. S. MATEER, F.L.S.

Native Pastors.

REV. ANBUDIAN DEVALAM.
REV. JOSEPH SEILEYAM.
REV. V. MOSES.
REV. W. G. RASALAM.

Missionaries, 1901.

REV. A. PARKER.
MR. H. T. WILLS, M.A., B.Sc.

Native Assistant Missionary.

REV. ANBUDIAN DEVALAM.

Native Pastors.

REV. V. MOSES.
REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. M. KESARY.

Statistics

English Missionaries:—	
Male	2
Native Agents:—	
Ordained	5
Preachers	40
Christian Teachers	48
Bible-women	9
Christian Female Teachers	9

Church Members	1,744
Other Native Adherents	14,286
Schools	60
Scholars—Boys and Girls	2,115
School Fees	£48 5 4
Local Contributions	£317 4 0

Mr. Wills came to England on furlough last year, so that he has not been able to furnish any report of the progress of the Mission in Trevandrum city, nor of the Hostel for Christian students which he has so successfully established.

The Rev. T. W. Bach retired from the Mission early in 1900, much to the regret of the Directors and of his colleagues, in consequence of his wife's health; and the Rev. A. Parker was transferred from the Benares Mission to take his place. Mr. Parker's experience of work in North India enabled him at once to undertake the responsibilities of superintendence in a fashion which would have been quite impossible for a beginner, and makes his first report peculiarly interesting and valuable. The following description of the extent and conditions of the work will give a new and vivid idea of the Mission:—

A Contrast.

"The work of our Society is represented by 53 congregations and 12,692 nominal Christians. Of these latter only 3,329 have received baptism (including, of course, infants), and 1,713 are church members—figures which show that a great deal of work needs to be done *within* the church. The geographical distribution of the churches is very significant. If a line be drawn at right angles from Trevandrum City eastward to the mountains it will be seen that, out of 53 churches, 31 lie south of this line, and that, out of 12,692 adherents in the whole district, 8,732 are in these southern churches. In fact, the chief fruit of the work done in the past, the wealthiest, the most commodious and best attended churches, and by far the best educated portion of our Christian community, all lie clustered together in the south-western corner of the district, close to, and in connection with, a similar state of things in the Pareychaley district. To the north and the east, away from the rich rice lands, and amidst the beautiful but malarious and sparsely cultivated mountain regions, our Christians are few, timorous, and uneducated. In this southern corner our churches are housed in handsome masonry structures, of which the people are deservedly proud; but in the north and east they meet in low, grass-covered sheds, often without walls or windows, which any tempest may dash to the ground, or a chance spark destroy. In the south our people are cultivators, and some of them substantial farmers; but in the north they are labourers little removed from serfdom, or eke out a scanty livelihood by the collection and sale of firewood. The reasons for this state of things are many and varied, and no doubt as time goes on the conditions of life will greatly alter in the north; but at present all that can be said is that in these spiritually desolate regions our sowing has been scanty and our ploughing not deep."

A Strong Character.

The leading native assistants have impressed Mr. Parker by their high and sterling character:—

"First and foremost stands the Rev. A. Devalam, the veteran assistant-missionary, who, at 74 years of age, and after 54 years of labour, still moves about the district, vigilant and untiring, a Spartan in discipline, and a Nestor in council, whose words of praise are jewels of price, and whose rebukes are all the keener because they are never undeserved. His spirit may be observed in the opening lines of his report: 'On the whole there is much improvement in this Mission; but some of the Catechists do not seem to work with prudence and ardour. It is not a difficult matter to convert the ignorant people, but it is difficult to give them proper instruction and to bring them to such a condition as to be steady and zealous in this belief.' Mr. Devalam has drunk deep of the spirit of the Master to whom the poor and needy were ever objects of the deepest solicitude, and hence in his report he has little to say of the more wealthy and educated communities in the south, except to note with thankfulness their growth and prosperity. The misery and ignorance of the dwellers in the unhealthy and poverty-stricken regions north and east of us presses on his heart.

"Mr. Devalam's report ends with these words: 'I have travelled more than 1,300 miles this year in visiting the above congregations,' and their full significance is only realised when we remember that the journeys were made in a bullock waggon, the pace of which never exceeds and rarely equals two miles an hour.

"One other labourer wanders at large over the whole district, and that is our poet-evangelist, Moses Walsalam, who, with his fiddle and magic-lantern, journeys about from place to place, endeavouring to dispel the mists of spiritual torpor in which our churches are so apt to become enshrouded.

"He says he has held 152 meetings in various parts of the district, and at some of them, as many as 750 persons have been present, so that he claims to have addressed over 50,000 people during the year, the great part of whom were heathen.

"Our other evangelist, Mr. K. P. Thomas, presents no report, for the simple and sufficient reason that his work has been indissolubly connected with my own. He has been my interpreter and guide and most efficient right hand in all I have done through the year. His help has been invaluable in clearing up points under dispute and in leading the way to a good understanding of matters in a field of no little difficulty.

The Problem of Self-Support.

"The missionaries of our Society have always had it in view to educate our Christians up to the point of self-support, and to entrust them as soon as possible with self-control. In the three pastorates of this district both courses have been entered upon, though in the second less progress has been made than in the first. Composed as these churches are, for the most part, of people who for many generations have been accustomed to a life of servitude, if not of serfdom, self-support comes easy enough, having the familiar appearance of taxation, though of a voluntary kind; but self-government is unfamiliar and foreign, the pleasures and privileges of which they are glad to enjoy, but its responsibilities and burdens they shrink from. Hence the pastorates are yet more or less in a state of tutelage, and the authority and influence of the Missionary are frequently invoked to settle disputes and help with the heavier burdens.

A Generous Gift.

"At this point I am proud to record an act of generosity on the part of our churches. The news of the terrible famine raging in North-Western and Central India reached our people and touched their hearts. They needed very little urging to make collections in their churches for the help of their suffering fellow-countrymen, and the very noble sum of Rs. 536-9-2 was contributed by them for this purpose."

Education.

The higher education of those who are to be catechists and evangelists is provided for the whole Travancore Mission at the Christian College in Nagercoil. Four young men who have completed their course there have received appointments in the Trevandrum district, and four others have been sent for training in their stead.

"Evil times befell our English Middle School. Just before my arrival the management was guilty of a breach of the Government education rules, and the much-needed grant-in-aid was withdrawn. We continued the school with much difficulty to the end of the year, but were eventually obliged to close it, though not before incurring a considerable debt.

"The Vernacular Middle School for the training of teachers has made steady progress. The boys are trained for two years, and are prepared to pass the Government examination which qualifies them to teach in our district schools. The year closed with 39 boys, of whom 9 are about to sit for the final examination.

"The schools in the district are 45 in number, and have 1,559 scholars on the rolls. The Government grant for these schools is a very liberal one, and the withdrawal of it from a number of our northern schools some time ago was a great disaster. In that stricken region it is almost impossible to satisfy the Government requirements, humble though they are, and we need to have Mission schools if our poor Christians are to be cared for. Into the well-kept Government school our Christian boys are often not allowed to enter, belonging as they do to the despised and polluting lower castes. Their poverty, too, demands that as early as possible boys and girls both should do something to earn a living. It is only with the utmost diligence that a small school of a score or so of naked, half-starved children can be kept together, and cases have come to our notice of catechist and schoolmaster enticing the children to school, like hungry little birds, with a handful of grain.

"The Girls' Boarding School is situated close to our house, and is under the special care of Mrs. Parker. It was founded by Mrs. Bach, and was very dear to her heart. It has been, and still is, supported by special contributions, and a large proportion of the 37 girls now in the schools are thus 'owned and supported' by Sunday-schools, Christian Endeavour, and other societies among the home churches. Many of the girls admitted at the founding of the school are now passing out of it as young women, and we trust soon to be reaping the fruit of the faithful work of the past. The girls attend daily the Maharajah's High School, and owe much to the kindly interest of the lady principal of that institution, Miss S. D. Williams, M.A.

Bible-women.

"We have been able to support several Bible-women in the district, and one in the city, by the generosity of the Bible Society. These women are stationed in some of the chief centres in the district, and carry on their work in the homes of the people and in the markets. The Zenana system is not by any means as rigid in Travancore as in Northern India, hence there is more freedom of access to women at all times. But surely in no part of India is there more need of work among women, and nowhere can they be more degraded than here! The bad old laws against women of the lower classes wearing the upper cloth have been abolished, but the custom is still to a great extent maintained, and is typical of the mean and debasing position in which women are placed. Among our own Christians even, women are far behind men in education and intelligence, so much so that we have scarcely a single woman teacher in the whole of our Sunday-school. Here, too, as elsewhere in India, it is the women chiefly who are under the sway of superstition, and it is they almost solely who are believed, and believe themselves, to be possessed by demons. There is therefore a great field open for women's work amongst women, and we should be glad to increase the number of Bible-women tenfold."

[For further particulars of the TREVANDRUM Mission, see *Chronicle,* 1901, March, p. 73.]

ATTINGAL (hitherto VAKKAM).

Missionaries:

REV. W. D. OSBORNE. | MR. H. HEWETT.

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Preachers	10
Christian Teachers	15
Bible-women	7
Christian Female Teachers	2

Church Members	109
Other Native Adherents	863
Schools	21
Scholars—Boys and Girls	483
School Fees	£6 0 0
Local Contributions	£20 12 0

Another "Forward Movement" Station.

The Rev. W. D. Osborne has during the past year taken full possession of this new station by occupying the commodious Mission premises which have been erected for his use. The Mission was commenced in 1895 as one of the special efforts of the Forward Movement, and it was originally intended that it should have its centre at Vakkam. It was found, however, after careful examination, that Attingal, which is an ancient capital of Travancore, was more central. The Mission is in many respects a new one. It was formed out of the most outlying parts of the Trevandrum and Quilon districts—*i.e.*, among those who, on account of their distance from both these centres, were most ignorant of Christianity. The work here also, far from the guidance of the missionary, had become lax and inefficient, and Christianity was despised. Earnest and continuous care and supervision have already effected a great change, and the report shows that while there is much to dishearten and to make the Missionary anxious, there is not a little for which he can heartily thank God. Mr. Osborne says:—

An Oppressed Class.

"The people themselves in every particular were of the very poorest class. Taken from the slave castes, their social and mental conditions were lamentably bad. Centuries of slavery and oppression had deprived them of all self-respect, and had begotten habits of indolence and vice. Their one idea was how best to secure physical subsistence, and small wonder if they were drawn to Christianity by a thought of relief from their bodily distresses. The creatures of hard, cruel, unprincipled masters, they had become deceptive, crafty, and dishonest. The treatment to which they had been subjected had robbed their minds of all intelligence and desires for a better state of life. By patience and a kindly firmness, we are endeavouring to bring about a real state of religious conversion amongst our adherents. With all our human efforts is the reliance on the operation of the Holy Spirit upon the individual heart and life. We have in all our congregations Sunday-schools, weekly prayer-meetings, cottage prayer-meetings, and encouragements to frequent voluntary service, so that by these means our people are being taught the principles of real religion. The results of our efforts are to be seen in a more regular attendance upon the means of grace, increased contributions to our funds, a more intelligent and profitable worship in the sanctuary, a more ready response in erecting and repairing and caring for our church buildings, and in an improved individual Christian life.

Progress under Difficulties.

"In 1895 the only attempts at Christian work—and miserably poor they were—were confined to one service on the Sunday, and a pretence of teaching a handful of children on the weekday. Christian instruction, pastoral visitation, and work among the heathen, were almost unknown. Our itinerancy was confined to the efforts of one man, who besides had a kind of superintending charge of existing Christian work. Work amongst women was represented by one Bible-woman, and she no longer young. The work, however, which she was able to do in a limited sphere was a means of redeeming Christianity from its want of sympathy and practical helpfulness, as seen in the workers generally. With a knowledge of midwifery, she was able to impress the minds of the people with whom she came in contact with a regard for the reality of our religion. The work done by these two capable workers stands forth as a bright and hopeful feature amidst the general inactivity.

"We now have permanent work in 14 schools. At 12 of these centres we have congregations, at the other two schools only. In our 14 centres we have but limited means for the general preaching of Christ, and, while dissatisfied with our inability to establish work in the many centres appealing to us, we have been compelled to seek other means of sowing broadcast the seed of Divine Truth. How to do this without funds was our difficulty, and after much anxious thought, and prayer for Divine guidance, we were led to adopt a system of itineration equal to our circumstances. With the assistance of three itinerating preachers, the agents in the different parts of the district have been told off for periodical open-air preaching in their various localities. Our monthly agents' meeting, instead of being always at the head station, is changed from place to place, and on those occasions all the agents combine in house-to-house visitation amongst the Hindus, and open-air preaching in the streets and market places. Constant use is made of the magic lantern, which serves to draw together large crowds of people to see the pictures and, we trust, to receive from song and speech some Gospel message.

"Our one Bible-woman in 1895 has now been increased to seven, who, during the past year, made nearly 7,000 visits to the houses of the people, and find ready listeners, especially amongst the women of those households. Very frequently the caste men, who are too socially important to associate with low-caste crowds in the open air, are not averse to listen to the private talks of our Bible-women.

"Our Colporteur continues his useful labour of disseminating Christian Scriptures and other literature. So that, in addition to our limited settled work, we are endeavouring to cover the district with the knowledge of Christ, in the hope that the people attracted to us, first oftentimes from idle curiosity, may also be attracted to Christ the Saviour of men."

[For further particulars of the ATTINGAL Mission, see *Chronicle*, 1900, November, p. 272.]

QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 35,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 1,200 square miles, with a population of about 400,000 people. Mission commenced 1821.

Missionary, 1891.	*Missionary*, 1901.
REV. ALFRED THOMPSON.	REV. W. J. EDMONDS.
Native Pastor.	
REV. C. SAMUEL.	

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Preachers	35
Christian Teachers	38
Bible-women	5
Christian Female Teachers	8

Church Members	485
Other Native Adherents	3,234
Schools	30
Scholars—Boys and Girls	1,283
School Fees	£38 4 0
Local Contributions	£87 8 0

This station has in past years suffered more than any other in Travancore from long seasons of interregnum. Mr. Edmonds has now been two years at work, bringing to that work the benefit of previous experience in Madagascar, and the result is seen already in consolidation and improvement.

The Mission-house has been completed and occupied during the past year, and it is hoped that the more salubrious position and the accommodation provided may serve to remove the reproach of exceptional unhealthiness from which the Quilon Mission suffered in former years.

The following extracts from Mr. Edmonds' most interesting report present a vivid picture of the Mission as it now is:—

Building up a Christian Community.

"After two years' acquaintance with the condition of the churches in this district, and after taking into consideration the past centuries of degradation, social oppression, and ignorance of the three lower castes—among whom we mainly labour—as well as the strength of the determined opposition and hatred of the higher castes towards our people, I am now firmly convinced, imperfect as some of our converts are, and comparatively small as the results in some places remain, that God is raising up, slowly but surely, from the low and middle classes, Christian people who shall in days to come not only claim respect from those who now despise them, but shall influence, to no small degree, the future moral and spiritual progress of their neighbours. Many great interests are against us, the fight will be long, and the discouragements, both from within and without, will be many, but the result is sure. Even now some things are moving too rapidly for us to keep pace with them.

"On the first Thursday in every month our Educational Council, and on the next day all our agents, both teachers and Evangelists, have met together for prayer, consultation, and report. For some time the teachers were not permitted to attend, but the Education Department having granted the teachers a day's leave for this purpose, all the agents are now able to be present. This is a great improvement, as our teachers, from whom some of our best agents come, will gradually get an insight into the religious difficulties and their attempted solutions as they arise. Moreover, these meetings will, I hope, destroy the growing tendency to regard educational work as something very different to the religious work of a congregation.

"During the past year a number of new buildings have been in construction, and old ones under repair. Many of our buildings are mere sheds. These do duty for school and church. The Travancore Educational Department have recently insisted upon improvements and proper furniture, or they would stop the grant. These demands, although little to the officials who make them, mean much to us, and, as many of our schools are experimental and are opened in places where neither the Government nor private persons are inclined to start them, such demands, whilst perfectly fair in towns, are, in my opinion, decidedly unfair in out of the way places where the schools are in their initial stage. Fortunately our local inspector did not press the time limit. On the other hand, these demands have done us great service in arousing the people to help us to their utmost. Last year I had the great pleasure of recording an increase of Rs. 200 over the previous year's income. This year again I am able to report a further advance of Rs. 278 over last year.

A Fair Increase.

"The number of baptisms for the past year has been 60 adults and 90 children, as against 43 adults and 52 children during the previous year. 48 members have been admitted, and one expelled, as against one admitted and four expelled during the preceding year. The new adherents amount to 176, an increase of 47 over the previous year's record.

An Epidemic.

"A very serious epidemic of small-pox has been raging in Quilon for some months, and the bazaar in which the reading-room is situated was for some time the very centre of its force. In this town, although there is a separate building for small-pox patients, no law exists by which patients can be forced to go there. Hence, in the public bazaar, in many houses, and for some months, whilst in an inner room, and within a few feet of the road, an inmate is suffering from small-pox, people are very busy buying articles of food and clothing from the very shop. And as the dead are buried at night, few know where deaths have taken place. Under these circumstances much of our work in this centre has been broken up during the year.

Bible-women.

"Although small-pox has been so prevalent, these quiet workers steadily went on with their daily visiting.

Education.

"The great drawback to rapid advance is the extreme poverty of the people. Each member of the family must work to daily earn enough food for the day. Few parents, even when mother and father work in the fields, obtain enough to supply children at school, hence less than one-third of our scholars are children of our adherents. Four months of the year, when there is no field work, these children have to spend their time searching for roots, crabs, and little fish, or they must starve. The number of high-caste scholars is steadily increasing, so is that of the scholars from these poor classes, but rapid progress seems impossible until an improvement takes place in their ability to earn enough money to supply food to their children when the latter do not work in the fields but attend school.

"The past year has been, in many respects, a successful one. That education is being greatly appreciated by the parents is shown, not only by the great increase of applications—over twenty had to be rejected—but by the fact that nearly all the parents have been willing to pay the new fees demanded from every child. I was afraid that the introduction of the fees would lessen the number, but an increase in the applications for boys to be admitted has resulted. The number of girls who apply is still small. During the coming years we shall have to move the schools to our new and healthy compound near the sea. The present buildings are very old, and unfit for use."

IV.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .. (*p.* 198)	James Duthie (*m*), 1856.
	A. L. Allan (*m*), 1883.*
	George Parker, B.A. (*m*), 1900.
	Miss B. Blanchard, 1900.
	Native Pastors—V. Solomon, 1879, Agasteespuram.
	J. Nathaniel, 1879, Santhapuram.
	C. Samuel, Jamestown.
	J. Moses, Tamareigulam.
	S. Parabaratadimei, Zionpuram.
	Assistant Missionary—C. Satthianathan, 1879
Tittuvilei .. (*p.* 201)	*Assistant Missionary*—M. Nallathamby.
Neyoor (*p.* 203)	I. H. Hacker (*m*), 1877.
	Arthur Fells, M.B., C.M. (*m*), 1892.*
	S. H. Davies, L.R.C.S. and P., 1866.
	Mrs. Baylis Thomson, 1884.
	Miss MacDonnell, 1892.
	Native Pastors—S. Zechariah, Neyoor.
	P. Yacob, 1879, Devikodu.
	B. Manasseh, 1879, Attoor.
	M. Yovale, 1900, Kadamaleikunnoo.
Pareychaley (*p.* 209)	A. T. Foster (*m*), 1899.
	Native Pastors—S. David Sylum, 1893, Pareychaley.
	A. Samuel, 1893, Kristucovil.
	N. Joseph, 1893, Irenepuram.
	Assistant Missionary—S. Matthias, 1893.
Trevandrum (*p.* 211)	Rev. A. Parker (*m*), 1887.
	H. T. Wills, M.A., B.Sc. (*m*), 1892.*
	Native Pastors—V. Moses, Trevandrum.
	W. G. Rasalam, 1885, Nellikaikuli.
	S. Sumanam, 1892, Neyattankara.
	M. Kesary, 1894, Trevandrum.
	Assistant Missionary—Anbudian Devalam, 1872.
Attingal .. (*Vakkam*) (*p.* 215)	W. D. Osborne (*m*), 1893.
	H. Hewett (*m*), 1893.
Quilon (*p.* 217)	W. J. Edmonds (*m*), 1892.

Total.—Twelve English Missionaries; Three Female Missionaries; Twenty Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible Women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
NAGERCOIL .. 77 Out-stations..	1809 ..	3	1	6	43	114	17	37	1888	11466	..	..	73	2221	..	17	1355	..	612 10 8
TITTUVILEI .. 16 Out-stations..	1866 ..	..	..	1	13	17	7	2	288	2193	..	..	16	455	..	2	191	..	84 2 8
NEYOOR .. .. 67 Out-stations..	1828 ..	3	2	..	64	90	39	19	1510	11819	59	1575	51	2637	34 18 8	10	1269	..	874 13 4
PAREYCHALEY .. 85 Out-stations..	1845 ..	1		4	58	104	10	8	1877	19291	85	5121	70	2581	2 8 0	8	700	..	333 2 8
TREVANDRUM .. 64 Out-stations..	1838 ..	2	..	5	46	48	9	9	1744	14286	40	1969	54	1393	41 6 8	6	722	6 18 8	317 4 0
ATTINGAL .. .. 12 Out-stations..	1899 ..	2	..	..	10	15	7	2	109	863	14	396	19	364	6 0 0	2	119	..	20 12 0
QUILON .. .. 20 Out-stations..	1821 ..	1	..	..	23	38	5	8	485	3234	22	1241	28	934	38 4 0	2	349	..	87 8 0
TOTALS ..	..	12	3	20	257	426	94	85	7901	63152	220	10302	311	10585	122 17 4	47	4705	6 18 8	2329 13 4

London
Missionary
Society.

ONE HUNDRED
AND SEVENTH

REPORT

**Being the Seventh Report of
the Second Century.**

1902.

> "Watchman, what of the night? The Watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye."

Normal students attend a Bible-class each Sunday morning, and Mrs. Campbell has a Sunday evening class for the students' wives, as well as daily classes for teaching reading and sewing and imparting simple religious instruction. One of the great advantages of having a normal school connected with the mission is that it enables the missionaries to get hold of the teachers' wives and make them a little more fit to be helpmeets to their husbands.

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

REV. JAMES DUTHIE.
REV. A. L. ALLAN.
REV. GEO. PARKER, B.A.
MISS B. BLANCHARD.

Native Pastors.

REV. V. SOLOMON.
REV. J. NATHANIEL.
REV. J. MOSES.
REV. S. PARABARATADIMEI.
REV. C. SAMUEL.

Native Assistant Missionary: REV. C. SATTHIANATHAN.

Statistics:

English Missionaries:—		Church Members	1,964
Male	3	Other Native Adherents	9,705
Female	1	Schools	90
Native Agents:—		Scholars—Boys and Girls	4,119
Ordained	6	School fees	£249 6 8
Preachers	43	Local Contributions	£571 18 8
Christian Teachers	119		
Bible-women	21		
Christian Female Teachers	55		

TITTUVILEI.

Native Assistant Missionary: REV. M. NALLATHAMBY.

Statistics:

Native Assistant Missionary	1	Church Members	293
Preachers	14	Other Native Adherents	1,941
Christian Teachers	16	Schools	19
Bible-women	9	Scholars—Boys and Girls	656
Christian Female Teachers	4	School Fees	£42 13 4
		Local Contributions	£92 10 8

The Rev. J. and Mrs. Duthie.

This progressive and influential station, with its extensive surrounding district, again enjoyed throughout the year the wise and energetic superintendence of the Rev. J. Duthie. His ceaseless and manifold activities are a perpetual wonder and joy to his colleagues in Travancore and to the Board at home. In the fullest sense Mrs. Duthie shares her husband's labours, and herself bears no inconsiderable burden of responsibility. By the return of the Rev. A. L. and Mrs. Allan at the end of the year it became possible for Mr. and Mrs. Duthie to get away for a short furlough, several years overdue. They are now at home, but are already talking of an early return to their post. For forty-six years these veteran missionaries have devoted themselves unreservedly to the mission, which owes more than tongue or pen can recite to their whole-hearted consecration, sound judgment, and unceasing toil.

No Reports from the New Comers.

We regret that no reports are to hand from the Rev. G. Parker, B.A., who is now in charge of the Seminary and doing excellent work in it, nor from Miss Blanchard, who was sent out at the end of 1901 to reinforce the women's side of the work. The first year in the mission-field always makes heavy demands upon the time and strength of a young missionary. Possibly this or a modest shrinking from chronicling their first efforts accounts for the non-appearance of a report.

Work on the Old Lines.

On the eve of his departure for England, Mr. Duthie writes :—

> "As much of my own time as possible was given to the villages, while Mr. Satthianathan devoted his whole time and energies to travelling all over the field, preaching, baptizing, administering the Lord's Supper, examining schools, settling disputes among the people, attending to buildings, and so forth. There is no novel feature to be reported upon. The work has gone on upon the old lines steadily and perseveringly, and we have many evidences of progress, consolidation, extension, increasing appreciation of Christian teaching and privilege—earnest efforts in many directions to undertake responsibility in connection with self-support; the great non-Christian community on all sides of us shows increasing willingness to give the Gospel Message a respectful hearing, while some amongst the higher castes are openly confessing Christ."

The Native Churches.

The native church was increased by the admission of ninety-nine new members, and seven were received from other districts and pastorates; fifteen were expelled from church fellowship, nineteen were removed by death, and fifteen transferred to other districts, leaving a net gain of sixty-two on the previous year. During the year 294 people, adults and children, were baptized. There are fifty-one congregations in the portion of the district in which Mr. Duthie was at work, concerning which he says:—

The Congregations.

"But there are in each one of them the elect of the Lord. Last year divine services were begun in four places with a handful of converts, and they are still kept in working order. During this year services have been begun in three places. In the fifty-one congregations there are 6,200 adherents. This is an increase of 135 over last year. As the result of evangelistic work, 313 joined us from heathenism."

Work in the Out-stations.

Special evangelistic efforts were put forth by bands of preachers, who visited all the heathen houses in the neighbourhood of Christian churches, and Bible meetings were conducted in the evening, which were attended by young and old men and women. This work is not without result, for, as stated above, not a few during the year were led to Christ. The opposition formerly experienced is rapidly passing away. People begin to appreciate the truth of the Bible because they see that the moral principles and precepts inculcated in the Christian religion are very high. The superintendence of these numerous out-stations is in the hands of evangelists, catechists, and teachers, many of whom are rendering really efficient service. The growth of the congregations in Scripture knowledge, in their readiness to avail themselves of public worship, their attendance at Sunday-schools, contributions for church building and repairs, as well as for the support of their native teachers, may all be referred to as furnishing evidence of growth. Self-support was urgently impressed upon the people by instructions, Bible addresses, and Bible teaching, and considering their circumstances the response is really remarkable. They are not only expected to support their agents, but also to provide chapels, schools, houses for these agents, and other buildings, as well as salaries for the caretakers of the churches and other incidental expenses. They are also appealed to for contributions for distinctly outside missionary effort. New chapels are being built in various parts of the district, four of which were opened during the year.

Children and Young People.

The claims of the young people are never lost sight of. There is no work so hopeful and encouraging as that of the schools. Thousands of children of different castes and creeds have passed through them and in them have received the rudiments of knowledge, and, most important of all, instruction in Bible truth. There are sixty-nine vernacular primary schools and three English primary schools, under a staff of eighty-three teachers. These are all mixed schools, in which both boys and girls are taught. There are in the seventy-two schools referred to 2,149 boys and 663 girls, making a total of 2,812. The eastern portion of the district is under the care of the Rev. C. Samuel, who has laboured diligently amongst the various congregations of his charge. There are also pastorates at Sauthapuram, Tamereykollam, Zionpuram, and Agasteespuram.

Training Catechists.

The Catechists' Class again received Mr. Duthie's special attention. He writes :—

> "We have now twenty-three students, from all the districts of the mission, who have shown diligence in their work, and have, I hope, made some progress. Mr. Arumanayagam has rendered, as before, most valuable help. The chief subjects taught by me have been Scripture (two epistles), Church History, The Life of Christ, and Bible Introduction. Mr. Arumanayagam has lectured on Hinduism, Bible History, Scripture Geography, and the Gospel of Matthew. To sermonising special attention has been given. The students have also devoted one afternoon a week to evangelistic work, and most of them have conducted services on Sundays in chapels, or in the reading rooms in the town."

Other Agencies.

The three reading rooms continued their useful work in the town of Nagercoil, thousands of people frequenting them in the course of the year. The rooms also prove excellent centres for evangelistic work. Boys' schools were carried on in Iadasary and Kottar, and Miss Beatrice Duthie had charge of seven or eight girls' schools, with a total of 425 scholars. Miss Duthie spared no pains to bring the children forward, yet encountered considerable difficulty from a lack of well-trained, zealous, Christian women teachers. These schools are a most encouraging feature of the work.

Zenana Visitation.

Mrs. Duthie superintended this branch of the mission as usual, but in consequence of preparations for leaving Travancore was not able to report upon it separately. Miss Blanchard who assumed full charge on Mrs. Duthie's departure, rendered help in various ways, visiting in the houses and meeting the Bible-women weekly. The number of workers now employed in Nagercoil and Tittuvilei is twenty-one. The reports of these good women are full of interest and encouragement. They have many women under instruction in houses. Two of them, who had as many as 500 readers of the Bible under their care last year, have recently been appointed to new work amongst the heathen Shanar villages, so that the number of readers in the town is less this year than last.

The Orphanage.

Forty-eight girls resided in the Orphanage, to whom suitable instruction in the vernacular was given. Lace-making was also commenced. A good number of the girls are from the Tittuvilei district, which thus derives great benefit from the Orphanage.

Output of the Press.

The Press was carried on as in former years. Five monthly magazines and three quarterlies were regularly brought out, besides tracts, leaflets, and other publications. The total number of pages printed during the year was nearly four millions.

The Nagercoil Home Church.

Concerning this Mr. Duthie writes:—

"The Nagercoil home church has continued to enjoy a good share of prosperity during the year, maintaining as usual its pastor and his assistant, its Bible-women, school, and other agencies at its own charges. Among the chief events of the year were the ordination of Mr. S. Yesudian, a long-tried and faithful worker, as the pastor on February 7th, the appointment of Mr. N. Ambrose as his assistant, and the election of new deacons in December. The new pastor has worked with much prudence and zeal during the year. May he be long spared to minister in holy things to this people, and see much fruit of his labours."

The History of Its New Pastor.

From Mr. Yesudian's own report we learn some interesting facts respecting his own history. He was born as the child of very poor Christian parents about the year 1843, at Mugilangudi, a small village near Cape Comorin, was admitted into the Missionary Seminary by the late Rev. J. O. Whitehouse in 1851, and finished his course of study there under Mr. Duthie in 1861. Becoming a decided Christian when about twenty years of age he gave himself up unreservedly to Christian work, and for forty years has acted in various capacities, beginning as bellringer while yet in the Seminary, then becoming monitor, teacher, writer, catechist, evangelist, and finally pastor. Respecting his ordination Mr. Yesudian writes:—

> "My ordination as pastor took place on the 14th February, 1901. This ceremony was peculiarly solemn and impressive. Besides the Christians of this congregation and numerous other friends, there were present twelve European missionaries and missionary ladies, and thirteen native ministers. Among those that took part in the sacred ceremony were the venerable Rev. J. Duthie, who offered the ordination prayer, and the Rev. I. H. Hacker and the Rev. A. Parker, of Trevandrum, who gave suitable addresses."

His work during the first year of his pastorate comprised the conduct of Sunday services, week-night services, Sunday and week-day Bible-classes, prayer-meetings, church members' meetings, mothers' meetings, candidates' classes, Christian Endeavour meetings, occasional children's and temperance meetings, baptismal services, and Communion services, besides visiting the sick and the afflicted, and numerous other incidental duties.

[For further particulars of the NAGERCOIL Mission, see *Chronicle*, 1901, April, p. 91; August, p. 196; December, p. 299.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER.
MR. ARTHUR FELLS, M.B., C.M.
REV. S. H. DAVIES, L.R.C.S. and P.
MR. W. C. BENTALL, L.R.C.P., L.R.C.S.
MRS. BAYLIS THOMSON.
MISS MACDONNELL.

Native Pastors.

REV. S. ZECHARIAH.
REV. P. YACOB.
REV. B. MANASSEH.
REV. M. YOVALE.

Statistics:

English Missionaries:—	
Male	4
Female	2
Native Agents:—	
Ordained	4
Preachers	68
Christian Teachers	81
Bible-women	39
Christian Female Teachers	16

Church Members	1,530
Other Native Adherents	11,121
Schools	57
Scholars—Boys and Girls	4,229
School Fees	£10 3 6
Local Contributions	£338 4 9
Do., Hospital	£555 0 8

The return of Miss MacDonnell after furlough, and the arrival of Dr. Davies, sent out to take charge of the Medical Mission in the absence of Dr. Fells, at the beginning of the year, greatly cheered the mission. Though as in March Dr. Fells left for home, his absence was greatly felt, and the strain upon the others necessarily increased. Happily there was no severe outbreak of disease such as has sometimes afflicted the mission, and the work was carried on regularly. Slowly but surely the native churches are moving towards self-support, especially some of those nearest to the head station. In others, in the northern part of the district, where the people live on the borders of the forests in uncultivated and wild places, the day of self-support is still distant. Their circumstances are so deplorable that their whole life is a constant struggle. Yet even these poor people bring willing offerings, such as potatoes, yams, and jungle produce, and these in increasing quantities. Mr. Hacker says:—

Social Condition of the Converts.

"In estimating the progress of our mission it must always be remembered that though our numbers are great and our operations on a large scale, yet our people are from what are called the 'depressed classes,' and the rich, the high caste, the official classes stand aloof from us, many prevented from following their convictions by vested interests, social customs, and pride of place and power. That so many of our Christians are rising into influence by education and Christian principle is most encouraging, but there is much room for improvement and growth in the graces of Christian consecration, liberality, and effort; not in self-advancement, but for the advancement and blessing of others."

"A True-hearted, Useful Christian."

The 1,530 church members are of course the inner circle of those who have declared that they have accepted Christ as their Saviour, and whose lives are consistent with this confession. At the United Communion held at Neyoor just before the report was written, 940 persons met together at the Lord's Table, a thrilling sight to those who knew that some of them only a few years ago had been demon worshippers. The best people of the mission are amongst this number, some of whom are held in high honour by reason of their true Christian lives. One of these, who died last year, Mr. G. James, medical evangelist, was a true-hearted, useful Christian man. He was trained by the late Dr. Thomson, that "beloved physician," under whose influence he became a thorough Christian, and caught the rapturous spirit of an evangelist. Well trained, with mental gifts of a high order, a poet and writer of no mean ability, having also great power in influencing men, he was most useful, and under his influence five or six small churches were started amongst the poorest of the people, and some hundreds were gathered out of darkness into the light of the knowledge of our Saviour. His death has been a great sorrow to all and a loss to the work. But when Mr. James' personal love to Christ and the efforts he made for nearly thirty years to bring souls to God are remembered, much encouragement is given to the hope that the time is coming when God will raise up some apostolic souls from among the Hindus who will do more for India than the world has yet seen.

Concerning the death of this medical evangelist, Dr. Fells, who for eight years came into nearer touch with him than any other missionary, wrote thus :—

"It really came quite as a shock to me. I could not help loving him, and I have worked so closely side by side with him that I feel as if a big piece of Neyoor were gone. Above all, he was a hard worker and an enthusiast for Christ, and many will feel that they have lost a real friend."

Other Bright Examples.

Had we space we might refer with advantage to other examples of Christian life and character mentioned by Mr. Hacker and tell of men like Appavoo Pillai, of whom many an European said: "If you can only send us men like him we shall be delighted"; or, Vithamaniham, a deacon who last year brought three heathen families into the Church of Christ, and who used to say that he got no peace of mind if he spent a single day without doing something for Christ's cause.

The Native Adherents.

During the year 324 adults and 555 children were baptized, a decidedly larger number than in previous years. Included in the term adherents are those who from whatever cause leave demon worship and idolatry, attend the mission churches, and place themselves under Christian instruction. They come from very mixed motives, and as most of them are poor and ignorant, with very little knowledge of who Jesus Christ is, or what are His claims. A family has a sick member and offerings are made to demons. If the patient does not recover, they leave their demons and come to the Christian church. Poor people in a village are oppressed by high caste masters, and they believe they may get a protector in the missionary, so they come to the church. A heathen man sees a young, well-educated Christian girl whom he would like for his wife, so he comes to the church. A few hunger after a true life, so they come to the church. All are welcome, but for the sake of the truth it is most necessary that these people should know the nature, privileges, and responsibilities of the Christian life before they fully enter into it, and therefore these adherents are kept back, trained, taught, and prepared for baptism and church membership.

Evangelistic Efforts.

In addition to the work among the sixty-three churches in the district the catechists devote one day of the week to the special work of preaching the Gospel in the non-Christian villages adjacent to their congregation, and in this way there is scarcely any village in the district which has not been visited by the messengers of the Cross. Besides this there are three teachers, whose whole time is taken up with this special work. The Rev. B. Manasseh (E. Woodford), in writing about this part of his work, says:—

"The work of devoting every Thursday entirely to preaching to heathen was carried on this year in all the congregations. We begin and close our work with prayer for God's blessing, and this gave us much encouragement and pleasure in the work."

The Reading Room.

The Reading Room, founded in 1887, meets a great need, is an important centre of meeting for many thoughtful men, and accomplishes much good in an unassuming and quiet way. The number of readers during the year was 3,646, and Mr. James, the attendant in charge, says that he had many conversations on spiritual matters with regular visitors who were impressed with the truth of salvation through Jesus Christ.

Schools.

Educational work amongst the young occupies a prominent place in the programme of the mission. There are in the district two Anglo-Vernacular Schools at the head station—one for boys, one for girls—and in the district fifty-seven Vernacular Schools, taught by 111 teachers, containing 4,229 scholars—2,850 boys, and 1,379 girls, and forty-five of these Schools receive a grant-in-aid from Government. With this help, a grant from the Directors and a few subscriptions from personal friends, the schools have been kept free from debt, but there is a balance against it of Rs. 385 which they have been unable to lessen. The teachers of these schools, in addition to giving satisfaction to Government in secular instruction, give Scripture lessons regularly. Some of them did not realise their responsibilities as Christian workers with regard to Sunday-schools, but every possible effort has been made to make up for the defect. Moreover, in every Christian village there are Sunday-schools established. At Neyoor they adopted the International Lessons of the Sunday School Union, but in the out-stations the teaching consisted of short Bible stories, a few simple hymns, and short passages of Scripture. Christian Endeavour work was greatly developed through a visit in August from the Rev. F. S. Hatch, General Secretary for India, Dr. and Mrs. Wyckoff, and Miss Chandler, of Madura. One native teacher is henceforth to devote his whole time to Christian Endeavour work.

Women's Work.

For many years women's work amongst women has occupied much time and thought in Neyoor and its district. Mrs. Hacker is responsible for several sections of this, and Mrs. Baylis Thomson superintends large and thoroughly organised operations. Reporting on her share of the work, Mrs. Hacker says:—

"Certain women in the congregation have done noble work in the name of Jesus Christ. One Amirtham, wife of Mr. Devavaram, has been doing much to help the church. Though she had to remove herself to Neyoor, owing to the ill-health of her children, her heart was in her native place and in the church there. Two other women, Saral and Anantham, are conducting prayer-meetings for women, by which many poor women who were long low-spirited and ignorant have studied precious truths about the Saviour, and they attend to the lessons taught them with much pleasure and interest."

Girls' Schools.

Mrs. Hacker adds that:—

"During the year there were ninety-three scholars in attendance, and these were divided into four classes. The Scripture lessons for the higher classes have been selected from the First Book of Samuel in the Old Testament, and St. Luke's Gospel in the New, with suitable select passages which they have carefully learnt by heart."

The Boarding School does excellent work, but cannot possibly keep pace with the growing needs of the extensive district. Year after year, when only a few children can be admitted as boarders, many more have to be sadly rejected for want of means. These rejected ones return home weeping bitterly.

Mrs. Baylis Thomson's Organisation.

Under Mrs. Baylis Thomson's superintendence thirty-eight zenana agents were at work, who visited regularly 162 villages and during the year paid nearly 80,000 visits. They have a total of 1,303 women under regular instruction. We read that it has been one continued round of visitation and instruction, and although there have been no remarkable instances of conversion, light has penetrated many a dark home, and in not a few cases conviction, knowledge, and comfort have been the result. It was Mrs. Thomson's privilege to give the Testament to 101 heathen women and portions to twenty-one others who had not received it before. Bible-women and zenana visitors faithfully do their work, and at regular intervals Mrs. Thomson joins them for short tours, working from six different centres. The plan adopted she thus describes:—

Touring.

"Our plan was to go out from 7.30 to 12 o'clock in the mornings, and from 4.0 to 7.30 in the afternoons, visiting from house to house and village to village. I was much struck with the enthusiasm shown by the agents and zenana workers. They trudged many miles in the hot sun. Each was anxious I should see *all* her pupils; indeed, at times their zeal was almost too much for me, as it meant long distances to walk, often through dry sandy water-courses, up and down steep banks, over rough fields, perhaps to a hamlet with only just a few houses; but how are these to hear the glad news of the Gospel unless we take it to them? and is not the command to go everywhere?

"Every night we closed the day's work with prayer, conducted by the native pastor or catechist. The gong was struck, and Christians living near would attend. Sometimes we had quite a large congregation."

Visiting the Wife of a Former King.

Case after case is mentioned illustrating the darkness and ignorance of those visited, the good impressions produced, and the readiness of not a few women to receive instruction. Subjoined is one of many that might be quoted:—

"When I had been to teach some Sudra women, I visited the wife of one of the deceased kings of Travancore. I was anxious to see her a long time. I prayed God so that I might get access to speak to her the way of salvation. When I got near the house some objected to my going there; but she, knowing this, ordered her servants to allow me to go in. When I entered the house, she sat in a chair and asked me to sit on a grass mat on the floor, and told her servants that they should not regard me as a low-caste woman, that I was a Christian, and deserved respect from all, and that in future they should not trouble me. She then asked me what was my work. I said that I was a zenana teacher. She knows how to read Malayalam well, received my Testament, and read from it, 'I send you as sheep among wolves,' and asked me its meaning. I explained that the Apostles were meant by the sheep, and the wicked Jews by the wolves. The day was far spent, and she asked me not to go home, but to stop there and sing some Christian songs. I stopped and sang some lyrics about the advent of Christ. She ordered her servants also to come and listen to me. They came and stood round and heard me quietly. I then knelt down in the house and prayed. When the prayer was over, she showed me a place to rest, and retired to her own apartment. She asked me to take Mrs. Thomson one day, saying that she was anxious to hear her also."

The Medical Mission.

The Medical Mission has been reinforced by the appointment of Dr. Bentall, and its future staff will consist of two medical men and a lady superintendent. It has in connection with it seventeen medical evangelists in charge of dispensaries, and a staff of eleven Bible-women and nurses. Its work extends over a district of some 114 miles, near Cape Comorin in the south to Kottarakarai in the north, and has a record during the past year of 108,158 attendances and 66,996 new cases. While most of this large number obtained relief and freedom from their physical pains and ailments, they had at the same time opportunities for hearing of One who can give them rest and peace in this life and in that which is to come. One name, the name of Jesus, is frequently mentioned in all mission hospitals and dispensaries. It is imprinted on the walls, heard at the daily service, read of in little tracts and copies of the Gospels sung about in hymns, and spoken of by "dressers," evangelists, catechists, Bible-women, and nurses.

The missionaries welcome all classes and all creeds—Brahmins, Sudras, Shanars and lowest castes, Mohammedans, Roman Catholics, Hindus, and Christians, and often these may be seen sitting side by side at the short daily service listening eagerly to the story of the Cross.

In February a new branch hospital at Colasagaram was opened, and since the opening more than 140 in-patients have been treated, four-fifths of them suffering from serious ailments. A new ward was also added to the Leper Asylum. Six new patients were admitted to this home for abjects, and there were thirty-six inmates at the close of the year. Miss MacDonnell was pleased and encouraged on returning from her furlough to find that the nurses whom she had trained had, by their kind and sympathetic care of the sick and attention to the general cleanliness and tidiness of the wards, amply proved that her efforts in this line had not been in vain; and the fact that, from almost all the dispensaries and hospitals, requests had come for a nurse show that the services of those already placed are being appreciated.

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1901, April, p. 91; July, pp. 163, 174; December, p. 294.]

PAREYCHALEY.

THIS district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: REV. A. T. FOSTER.

Native Assistant Missionary: REV. S. MATTHIAS.

Native Pastors.

REV. S. D. SYLUM.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionaries:—	
Male	1
Native Agents:—	
Ordained	4
Preachers	60
Christian Teachers	105
Bible-women	10
Christian Female Teachers	12

Church Members	1,960
Other Native Adherents	18,083
Schools	78
Scholars—Boys and Girls	3,374
School Fees	£115 10 8
Local Contributions	£344 2 10

The year 1901 was an exceptionally good one for this outlying district. Cool sea-breezes tempered the tropical heat for the Europeans, and the natives were preserved from cholera, fever, and smallpox, from which in former years they had greatly suffered.

The rains, too, came at the proper moment, in the proper quantity, and the harvest was plenteous. The death-roll was comparatively small, but amongst those who died were several valued workers, including two catechists who had laboured for many years in the district. Two churches were destroyed by fire, one apparently deliberately by a local bully, the other through the senseless conduct of a drunken company returning from a marriage ceremony.

The schools kept up a good average and the inspectors were fully satisfied. The educational and district councils very materially aided the missionary in his work, and Mr. Matthias in the capacity of secretary to the council, and as the missionary's assistant, was decidedly helpful. Two new chapels were opened, if chapels they can be called. In reality they were thatched roofs without walls, but in such buildings work has often been commenced in Travancore that eventually has developed into something substantial and strong. Two passages from Mr. Foster's report must be quoted. The first, which follows an appeal for further contributions, treats of the question of self-help :—

Self-help.

"While pleading, however, for help, we feel that the time has come when the native churches should manifest a greater spirit of independence. It is sometimes painful to see the utter dependence which is placed on outside help. The time is coming when the churches here will have to work out their own salvation unassisted by extraneous support. We cannot begin too soon to discipline ourselves for that time—by a spirit of liberality, and an endeavour to regulate development by our means."

Quality rather than Quantity.

The second quotation urges that the quality of the work rather than its quantity must, in the future, be the chief consideration :—

"We should like to see a movement in the direction of strong consolidation. Our energies must be spent in strengthening our fortifications rather than in extending them. A strong, determined front will do more towards the demoralisation of the enemy than an extended skirmishing order. The year's work reveals the fact that we have already a strong foundation, capable workmen, and excellent material. We want the vital power of God to strengthen us in our building operations. There has been much to retard the general progress of the work—general ignorance, Sunday climbing to collect juice from the palm trees for toddy making, the system of concubinage, internal apathy, external aggression both by Roman Catholics and non-Christian communities; yet, by the help of God, through human agency, the district has prospered."

TRIVANDRUM.

Trivandrum, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the Chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

Rev. A. Parker.	Mr. H. T. Wills, M.A., B.Sc.

Native Assistant Missionary: Rev. Anbudian Devalam.

Native Pastors.

Rev. V. Moses.	Rev. S. Sumanam.
Rev. W. G. Rasalam.	Rev. M. Kesary.

Statistics:

English Missionaries:—		Church Members	1,884
Male	2	Other Native Adherents	13,038
Native Agents:—		Schools	41
Ordained	5	Scholars—Boys and Girls	2,194
Preachers	47	School Fees	£29 10 4
Christian Teachers	42	Local Contributions	£282 18 5
Bible-women	10		
Christian Female Teachers	4		

We regret to say that no report is to hand from this station.

ATTINGAL.

Missionaries.

Rev. W. D. Osborne.	Mr. H. Hewett.

Statistics:

English Missionaries:—		Church Members	112
Male	2	Other Native Adherents	805
Native Agents:—		Schools	26
Preachers	7	Scholars—Boys and Girls	566
Christian Teachers	13	School Fees	£6 6 8
Bible-women	4	Local Contributions	£15 10 0
Christian Female Teachers	1		

The superintendence of this district is assuming more regularity and thoroughness. The increase in numbers during the year was only about 100, but in eight of the congregations night-schools have been organised for adults, in addition to day-schools, and now in every congregation there are Sunday-schools, both for children and adults. By means of a magic-lantern Bible characters are presented to the people as incentives to the Christian life, and the reports from the congregations give, on the whole, evidence that these efforts to instruct and enlighten them are not in vain. Mr. Osborne tells us that his itinerancy record is full of pleasing and encouraging results. Visitations to the houses of Hindus bring him into personal contact with individuals, and afford opportunities for special dealing and for emphasising the fundamental truths of the Christian religion, and he is convinced that the leaven of truth is slowly but surely working, and that although the mass of the people are ignorantly and seemingly hopelessly committed to tradition and custom, caste observances, and an unending round of ceremony and sacrifice, they are, notwithstanding, gaining conceptions of spiritual religion through the teaching of catechists and Bible-women. The following incident will illustrate the truth of the statement:—

An Instructive Incident.

"One of our Bible-women went to visit a Sudra house in which there lived the widow of a very high Government official. During her conversation with the people of the house the widow related the story of the life of Christ from beginning to end, and when questioned as to how she came to know all this, she said that she learnt it by attending a magic lantern meeting held at her house. And we have other testimonies of a similar nature from other parts of the district. The advance of education and civilisation, together with the march of modern material progress, are all contributing to an increased knowledge of Christ, and an improved general moral condition.

"One other factor not to be lost sight of is that the Christian instruction given in our day schools to Hindu children is bearing good fruit in the lives of the present generation, making the people more tolerant and sympathetic. It is also a pleasing fact that a large number of our Hindu day scholars are among the most regular and attentive students in our Sunday-schools."

Inability to Meet Demands.

What could have been done rather than what was actually accomplished is specially dwelt upon in Mr. Osborne's report, and reference after reference given to districts, or villages, or special communities in which, were teachers and the wherewithal to support them forthcoming, an ingathering of people might be secured.

Indirectly, Christianity is touching every section of Hindu society, but at present the chief direct successes in Travancore as elsewhere are amongst the low-caste people.

Voluntary Workers.

The two itinerating preachers are proving by their continual labours one of the most important forms of Christian work. Lack of funds to employ paid agents has led the missionary to seek helpers amongst the Christian congregations, which in itself is a healthy and good thing. In order to educate and stimulate the Christians to take up definite work for Christ, special gatherings have been held, and sermons preached on Christian service, and on the whole the response has been very encouraging. The Christian Endeavour Society at one place; a congregation in the jungle forward in voluntary effort; in another an old man named Isaac, unable to read, but possessing a good knowledge of the Bible and able to repeat many verses of Scripture; Joseph, another ignorant, but earnest Christian, who in market places testifies to the power of God and the love of Christ, are a few of the instances mentioned of this voluntary Christian work.

The Bible-women continued their most valuable ministry to their Indian sisters. They had to use every possible means of gaining access to the homes and in securing attention.

[For further particulars of the ATTINGAL Mission, see *Chronicle*, 1902, February, p. 41.]

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese under Albuquerque established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400 000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS

Statistics:

Engish Missionary:—		Church Members	471
Male	1	Other Native Adherents	2,807
Native Agents:—		Schools	48
Preachers	35	Scholars—Boys and Girls	1,403
Christian Teachers	37	School Fees	£37 8 4
Bible-women	6	Local Contributions	£86 17 4
Christian Female Teachers	8		

The past year was an encouraging one. Life and progress was everywhere manifest. Work of all kinds was earnestly and successfully pushed forward, and an increasing number of agents showed greater interest and zeal. The attendance at weekly prayer-meetings and individual growth in spiritual matters are also recorded. During the year Mr. Edmonds introduced into some parts of the district the plan of dividing the churches into circles, with most experienced agents as visitors. Agents' meetings were regularly held once a month, at which difficulties were discussed and general lines of action decided on. Building operations occupied much of the missionary's time and thought. Two new boarding schools, a kitchen, and a granary were finished, three wells were sunk, the Quilon cemetery was strongly fenced, buildings at three villages were brought up to Government requirements, a number of houses were repaired, the new and large church at Manjakala was finished and opened, and two new churches were commenced. There was an increase, too, in native contributions. The number of baptisms during the year was 61 adults and 113 children, an increase of 1 adult and 23 children over the previous year's record; 22 members were admitted, 3 were dismissed, 4 died, and a few transferred; 128 new comers were added to our roll.

Work in Quilon Circle.

Much steady work was done in Quilon town during the year. Externally, little change seemed to have taken place in the congregation, yet spiritual progress was made; nine members were admitted, and nineteen new-comers received. The adult Sunday Bible-class increased, so did the Sunday attendance and the gifts of the people. Several prayer-meetings were regularly held every week, and a number of heathen, both in and near the town, asked that Christian teaching might be given in their compounds. Two night-schools for the low-castes were opened in different parts of the town. One was more successful than the highest anticipations. They began with three, but soon some twenty-five to thirty low-caste youths and young men regularly learned, and once a week sixty to seventy attended the religious service held for them. Mr. Edmonds was distinctly encouraged by the growth of this school, and believes it is the beginning of a very promising work among the low-castes of this town.

In the jail, Sunday-schools, and hospitals Scripture teaching was regularly carried on, and in the book dêpot 706 Bibles or portions were sold, and some 400 visitors made use of the reading room.

Reports from the Agents.

The epitomes of agents' reports indicate vigorous action and progress. We read of strenuous efforts to build a new church, of people contributing labour in another place for the same good object, of increases in Sunday-schools, the commencement of night-schools, of new converts, of large increase in Sunday attendance, and similar encouraging results.

The Bible-women faithfully carried on their mission of Christian sympathy and instruction, and were much cheered. It is difficult to tabulate conversions among the higher classes, yet, at the same time, it is evident that a number of the higher-caste women are secret believers in Christ. One Bible-woman, Lois by name, visited 813 houses during the year, read the Bible to 2,050 women, and had 106 under constant instruction.

The Schools.

The educational work of the year was successful, the night-schools showing an increase of 100 scholars, and the day-schools an increase of thirty-four Syrians and thirty-seven heathen. Of the Boarding School Mr. Edmonds writes:—

"This school has seen great changes during this year. In May last we said farewell to our old tumbledown buildings in the old mission compound, and occupied our new and spacious schools by the sea. Two new schools, capable of holding three large classes, a well, a substantial kitchen, and a store house have been built.

"I am glad to be able to say that we have had a successful school year. In February last seven boys passed into the Training School for Teachers at Trivandrum; two former scholars passed their teachers' examination."

Village Schools.

Of these the School Inspector says:—

"The total number of schools in this district is 37, of which 11 are night schools. In these schools there are 1,073 boys, and 330 girls, making a total of 1,403 scholars under instruction. No new village day school has been started during the year. But six new night schools, with 86 pupils, have been established in different places. There is an increase of 120 pupils over the last year. Many of the schools in the district, such as Thalavoor, Puthoor, Kottarakara, and Elampal, have made a steady progress during the year. Different classes of the higher caste sit with the lower classes and learn even religious lessons.

"By means of night schools many grown-up lads have been made able to read the Bible. Unpaid Christian youths conduct these schools every night after their return from field work. This is indeed a blessing to so many youths.

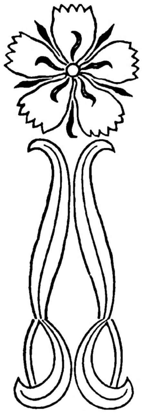
"Children's meetings were introduced in the district during this year. Meetings were held at several centres. Various classes of children, both Christian and non-Christian, attended the meetings with thank offerings of different kinds of vegetables, roots, fruits, etc."

IV.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .. (*p*. 191)	James Duthie (*m*), 1856.* A. L. Allan (*m*), 1883. George Parker, B A. (*m*), 1900. Miss B. Blanchard, 1900. *Native Pastors*—V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionary*—C. Satthianathan, 1879.
Tittuvilei .. (*p*. 190)	*Assistant Missionary*—M. Nallathamby.
Neyoor .. (*p*. 196)	I. H. Hacker (*m*), 1877. Arthur Fells, M.B., C.M. (*m*), 1892.* S. H. Davies, L.R.C.S. and P., 1866. W. C. Bentall, L R.C.P., L.R.C.S. (Ed.) (*m*), 1901. Mrs. Baylis Thomson, 1884. Miss MacDonnell, 1892.† *Native Pastors*—S. Zechariah, Neyoor. P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Attoor. M. Yovale, 1900, Kadamaleikunnoo.
Pareychaley .. (*p*. 202)	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trivandrum (*p*. 204)	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum. *Assistant Missionary*—Anbudian Devalam, 1872.
Attingal .. (***Vakkam***) (*p*. 204)	W. D. Osborne (*m*), 1893. H. Hewett (*m*), 1893.*
Quilon .. (*p*. 206)	W. J. Edmonds (*m*), 1892.

Total.—Thirteen English Missionaries ; Three Female Missionaries ; Twenty Ordained Native Pastors.

* Absent on furlough. † Since retired.



London Missionary Society.

THE
ONE HUNDRED
AND EIGHTH

REPORT,

1903.

BEING THE EIGHTH REPORT
OF THE SECOND CENTURY.

The London Missionary Society,
TEMPORARY OFFICES: 30, GRAY'S INN ROAD, LONDON, W.C.

Bimlipatam. . . . Sometimes they say, 'if we come out who will support us? our livelihood will be gone.' "

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. James Duthie.
Rev. A. L. Allan.
Rev. Geo. Parker, B.A.
Miss B. Blanchard.
Miss B. J. Duthie.

Native Pastors.

Rev. V. Solomon.
Rev. J. Nathaniel.
Rev. J. Moses.
Rev. S. Parabaratadimei.
Rev. C. Samuel.

Native Assistant Missionary: Rev. C. Satthianathan.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	6
Preachers	44
Christian Teachers	115
Bible women	30
Christian Female Teachers	34

Church Members	2,055
Other Native Adherents	11,863
Schools	89
Scholars—Boys and Girls	4,124
School fees	—
Local Contributions	£604 0 0

TITTUVILEI.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics:

Native Assistant Missionary	1
Preachers	13
Christian Teachers	17
Bible-women	8
Christian Female Teachers	5

Church Members	284
Other Native Adherents	2,257
Schools	20
Scholars—Boys and Girls	663
School Fees	—
Local Contributions	£90 4 4

The Mission in Nagercoil missed during the greater part of the past year the guidance and help of its honoured senior missionaries, Mr. and Mrs. Duthie, who were in England for a few months for a long-delayed and much-needed furlough. It was a great satisfaction to all that Mr. Allan's health improved so much as to enable him to go out at the beginning of the year, and thus make it possible for Mr. Duthie to get away. Mr. Allan and Mr. Parker divided the work of Mr. Duthie between them in addition to their own special duties, while Mr. Allan, Miss Blanchard, and Miss Beatrice Duthie did the same with the work which Mrs. Duthie had superintended.

The year began anxiously, for the rains failed and it seemed as if another season of scarcity, if not of famine, might be impending. Later on, however, the rain was more than usually abundant, and the year closed amid plenty. In the work of the mission the year has been one of quiet steady progress. New congregations have been gathered in three additional villages.

The "Diocese."

"Including these, there are now in the district, apart from the pastorates, 65 villages in which congregations, larger or smaller, gather together for divine worship. In these congregations the total number of adherents, including the baptized and communicants, is 7,480. The number of baptized is 5,588. Communicants are 1,173. During the year 93 have been admitted to communion; 116 adults and 200 children have been baptized, and 263 have abandoned their demon worship, and after a period of regular attendance at our Sunday services have been added to the number of adherents. These congregations are ministered to by a lay agency called Catechists and Evangelists, whose duties are to regularly conduct divine service on Sunday in the morning and at noon; to conduct classes for the instruction of candidates for baptism and communion, also Scripture classes and prayer-meetings, both for men and women, in the course of the week, and special meetings for young people at intervals; to visit in the course of the week, and, as far as possible, on Monday, all who are absent from divine services on Sunday; to visit and catechise in the homes, specially those of the people who cannot read; and to seek in every way practicable to promote the spiritual and also the material well-being of the people under their care. One day in the week is devoted to evangelising the surrounding heathen, when they go out in groups of two or three, and visit in regular order the neighbouring villages. The whole district is mapped out, and the villages to be visited each week are specified. Thus the district is systematically gone over, and the Gospel is preached, and thousands of Gospel messages in the shape of printed handbills are distributed in all the villages to which our workers have access. Candidates for baptism and for communion are examined, and the ordinances of baptism and the Lord's Supper are administered by the missionary's native ordained assistant.

"The contributions from these congregations for all purposes have amounted, during the year, to Rs. 5,379. 8. 11. We are grateful for this. It is the highest figure yet attained by the same congregations."

Native Pastorates.

In addition to the congregations thus cared for, there are, including the large home church in Nagercoil itself, five pastorates, each under the care of a minister supported by the people. These have all had a peaceful and prosperous year.

The pastor at Santhapuram, the Rev. J. Nathaniel, has completed fifty years of faithful service in various capacities in the Mission, having been pastor for the last 23 years.

Village Schools.

The village schools are 69 in number. They are for the most part in villages where there are congregations, and they are invaluable for the education of the children of Christians. The number under instruction in these schools is 2,742, of whom 702 are girls. Grants in aid from the Travancore Government are received in 64 of these schools for the results of secular teaching.

The Town Schools.

In order that capable and promising boys in the village schools may have an opportunity of obtaining further education, a boys' home is maintained in Nagercoil, where they may live under careful Christian supervision and influence while attending the High School and the college. The importance of such provision as a means of providing for the education of those who may become teachers, and take a better position than their friends now take in ordinary life, and who may thus strengthen Christianity from the social side, is becoming increasingly felt. There were 53 boarders in the school last year.

"The Girls' Boarding School has continued to prosper. Though one as far as the boarding school is concerned, it is now really two schools—an English high school, and a vernacular middle school—for which separate returns are made to Government, and separate grants received. In the high school there are 150 pupils, and twelve teachers, including drawing master and sewing mistresses, are employed, three of whom—the headmaster, the science master, and the mathematics master—are Bachelors of Arts. The school prepares for the matriculation examination of the Madras University, and since the last report was written three girls from the school have matriculated, two of whom have since been studying at Trivandrum for the First-in-Arts Examination in H.H. the Maharajah's College for Girls. It is a pleasure to see at least a few girls coming forward in the matter of higher education. Our small experience has shown us that they are at least quite as capable as boys.

"In the Vernacular Middle School there are six teachers—one for each class—and eighty pupils; and the promotions by examination at the end of the year in different classes indicate that satisfactory work has been done.

"Mrs. Allan, in addition to the oversight of the girls in the boarding department, has taught singing and the tonic sol-fa system in both schools, and the girls have made great and pleasing progress in the singing of two- and three-part songs, many of them being now able to read simple music at sight.

"There were 102 boarders at the end of the year. The rest of the girls were day scholars."

Elementary Schools.

Miss Beatrice Duthie has had charge of nine schools for Hindu children, seven of them for girls. The aggregate number of scholars on the rolls is between 400 and 500, but the attendance has been most variable. Smallpox and cholera were prevalent during the early part of the year, and seriously affected the attendance then. The chief difficulty, in the girls' schools at least, is the utter indifference of the parents whether their children learn or not. Any excuse is good enough to keep them at home, and every morning they have to be fetched to their lessons by their teachers. The education in these schools is necessarily very elementary, but special attention is directed to giving them instruction in simple Bible truth. The girls in most cases leave very early, but they are at once handed over to the care of the Bible-women working in the same place, who visit them in their homes, and, if possible, continue their instruction in Scripture.

Training for the Girls.

The Girls' Orphanage and Home has during the past year had forty-three inmates, either orphans or children of poor Christians. The majority of them belong to Tittuvilei district.

"The children themselves do all the work connected with the Orphanage, cook their own food, and make their own clothes. The elder girls also take turns in going to market with the matron, that they may get an idea of the value of money. After they pass a certain standard, they have lessons for half the day only, the other half being employed in learning to make lace, under the second matron, who is an experienced worker. We have had, during the year, a class of twenty-two girls, who are making good progress, and who, when they leave us, will take their lace pillows to their homes, and be able, we hope, to gain a livelihood for themselves."

Among the Women.

Mrs. Duthie's large staff of Bible-women and Zenana workers have continued their labours under the direction of Miss Blanchard, Mrs. Parker, and Miss Duthie. This work was necessarily affected very seriously by the prevalence of smallpox during two or three months. It is necessarily very quiet and methodical work, furnishing very little of incident from week to week, and varied only by the real desire of the women to learn and to listen, or their apathy and ignorance—*e.g.*:—

"Work was begun in Arutruvillei about a year ago. The people who live here are very dirty and ignorant. Until our Bible-women went, not a single woman knew as much as a letter. Now many of them are progressing, but it is slow work with most. All the year Santhai has tried to teach them what cleanliness is, but they are so accustomed to their dirty habits, it seems almost impossible at times.

"Some of the people are Hindus, some Roman Catholics; even the latter, however, worship and offer sacrifices to devils. There are twenty-five children learning; these will go to the school when it is opened. They have already learnt several little verses of Scripture, two short prayers, and a few hymns, but at present they have no idea of tune or rhythm.

"In Krishnacoil, all the women who are learning are able to read the second book, the Testament or New Testament stories. Fourteen out of the twenty learning are Sudra women. Although none have come out openly to confess Christ, I believe, if He were to come, a few at least would be found ready. One woman there has prayers morning and evening with her younger brother, who is now studying at the Christian College at Nagercoil.

"Another woman, a widow, told Jesudial, one day, that whenever she was sad she took her lesson-book and read some of her lessons, for she always got some words of comfort from them."

Lace-workers.

The lace industry continues to give employment to 200 of the Christian women. The profits go towards the upkeep of the Orphanage. A prayer-meeting has been held every Monday morning in the lace room, and a Bible-woman has been employed since September amongst those workers who cannot read well.

Observations of a Newcomer.

The Rev. G. Parker, who has now been two years in the mission, speaks suggestively in his report of his first impressions, and of the result of his observation:—

"Everyone visiting the Nagercoil Mission must be impressed by the developed appearance of the station and the large number of Christians. Here, grouped closely together, are the mission buildings, including the chapel, reputed to be one of the largest in India, elementary, middle, and high schools for boys and girls, the college, the theological institution, lace rooms, printing press, hospital and dispensary, orphanage, and other buildings. The whole has a well-cared-for and business-like appearance, which betokens activity and progress. During the day each is the scene of active work, and one learns that around these buildings lives a population of 2,000 or more Christians.

"The difference between the actual scene and the one previously imagined quickly raises a question which persistently forces itself upon one: 'With such a Christian community, why are missionaries still necessary?' The answer comes with a truer view of that community. At first one interprets things through English ideas, but a readjustment is needed. To become a Christian is, in many cases, not quite the same thing here as in England. There it means no great change in outward circumstances, but a change in the life and the living;

here it is apt to mean an outward change which often becomes a substitute for the truer one.

"There is a danger lest the missionary should be valued chiefly for the social protection and help he can give to the community in a land of English rule. The cause is not far to seek. Drawn from classes previously much neglected, the Christians, through the work of the mission, are beginning to find themselves approaching in education and outward circumstances those who have been hitherto unapproachable, and the more ambitious become restive to throw off the restraints.

"After two years, with a truer knowledge of the difficulties of the work, my thankfulness and wonder have increased, but one hopes that one has learnt more correctly what has been accomplished. At first one wondered at the numbers gathered in; now one wonders that among a people having so much temptation to misunderstand and contort the message of the Gospel, so much of Christ's spirit should be manifest."

The Scott Christian College.

Mr. Parker has had the care of the Scott Christian College and School, the Mission Press, and other general work, as well as the supervision of the assistant missionary in the Tittuvilei District. He reports as follows of the educational work in his charge:—

"The college and school include five departments—the Tamil school, English primary, middle, and high schools, with the First Arts, and Intermediate B.A. classes, which form the college proper. Thus education is provided from the infant class to the intermediate B.A. In the school, the majority of the scholars are Christians, only twenty-seven Hindus having attended last year. In the college class, the numbers were seven Christians, fifteen Hindus.

"During the year, work has been carried on steadily and consistently. Cholera threatened us for a short time at the beginning of the year. Happily, only one case actually occurred in the boarding school, and no serious interruption was caused.

"The results of the yearly examinations were satisfactory in the primary and middle schools, but those of the high school were less so. In all departments, however, there was a distinct improvement upon last year. The University results were encouraging. In the F.A. five out of eight candidates passed, and in the matriculation five out of eleven. The average of successful students for the whole presidency is about 25 per cent.; hence, our results are considered good. All the ten students sent up for the Peter Cator Scripture Examination were successful. This examination is open to all scholars in the Madras Presidency, and is a great stimulus in Bible study.

"The Tamil school trains boys to become teachers in the village schools. English, which is the desire of every Indian scholar's heart, has been made part of the curriculum. As usual, the scholars were very successful in their examinations, eleven out of fifteen obtaining teachers' certificates.

"The teachers and boys have maintained their usual activity in evangelistic work. The scholars support two reading-rooms in Hindu quarters, and pay the salaries of the attendants. For this purpose each boarder gives a little of his daily rice, and all the scholars subscribe twice a year. Sunday services have been carried on as usual in two centres, and this year a third has been added. This is near the market which is most active on Sunday. The Sunday-school is held on Sunday morning, the teachers conducting the classes in the middle and high schools, and the F.A. students the classes in the primary school."

The Press.

The Mission Press continues its large and increasingly important work for the Mission at large. Five monthly publications, a quarterly preacher's magazine, and 336,500 copies of various tracts, have been printed during the year.

What Christianity Means.

The Rev. M. Nullathamby has been permitted to continue his earnest and faithful labours in Tittuvilei and the district around it, and has been rewarded by seeing his work steadily progressing amid many discouragements.

Mr. Parker says:—

"One sees there how our Christian community was formed. The population consists of the humblest workers upon the land, a class who were formerly slaves of the land. The introduction of Christianity is the introduction of hope for them. Whole villages will sometimes embrace Christianity. Naturally, their comprehension of its meaning is very hazy, and their 'becoming Christians' only means that Christian work may be carried on among them. Many years of steady work may precede any signs of spiritual life, but it is often very pathetic to witness the unfeigned joy with which they receive the visits of the missionary, and accept the efforts made for their enlightenment."

[For further particulars of the NAGERCOIL MISSION, see *Chronicle,* 1903, February, p. 34.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER.
MR. ARTHUR FELLS, M.B., C.M.
MR. W. C. BENTALL, L.R.C.P., L.R.C.S.
MRS. BAYLIS THOMSON.
MISS WILSON-GREENE.

Native Pastors.

REV. S. ZECHARIAH.
REV. P. YACOB.
REV. B. MANASSEH.
REV. M. YOVALE.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	4
Preachers	69
Christian Teachers	99
Bible-women	39
Christian Female Teachers	18

Church Members	1,699
Other Native Adherents	13,259
Schools	61
Scholars—Boys and Girls	4,346
School Fees	£8 0 0
Local Contributions	£365 13 10
Do., Hospital	£625 8 0

Disease and Dirt.

The prevalence of small-pox and of cholera has been a very serious hindrance to the active prosecution of some forms of work in this district, and has caused much sorrow.

"Fewer deaths would have occurred from small-pox had greater cleanliness been practised. Heathenism often is synonymous with dirt and insanitation. The Hindus believe that small-pox is a seed sown by the goddess Mariamman, and that to keep the house clean would incur the anger of this goddess and cause further attacks of the disease."

The Work of the Mission.

The Rev. I. H. Hacker reports as follows on the general work of the Mission:—

"For purposes of organisation the 71 churches with 12,000 Christians, in an area of 200 square miles, with a non-Christian population of 130,000, which comprises the Neyoor district, have been divided in twelve circles.

"That is, round one of our fairly strong churches there are grouped four or five smaller ones, all within a radius of two miles. This circle is worked by an evangelist or inspecting catechist, who, assisted by three or four catechists, is responsible for all the pastoral and evangelistic work in that circle, the aim and end being that these shall ultimately develop into self-supporting pastorates. Two such circles, Neyoor and Kadamaleikunoo, have been for years self-supporting.

"The other circles are moving on, some of them with self-support well in view. The great hindrance is the precarious nature of the income of the people, and, in the northern parts of the district especially, their extreme poverty. In good seasons they just get a living, but a failure of rain means want of food.

"During the past two or three years six new congregations have been established in six new villages. One is a class of weavers, to whom the Gospel was taken by a converted demon-worshipper, a man of great energy and ability, aflame with love to the Saviour who has blest his life.

"In addition to the ordinary work among our congregations, one day a week is devoted entirely to work among the non-Christians. All the workers of every circle meet together at their respective churches in rotation, where, after the study of Scripture and prayer, the day is devoted to visiting non-Christian homes and open-air preaching. In this way, nearly every village in the neighbourhood of each church has an opportunity for hearing the Good News of the Kingdom.

"Summing up the results of the year in our pastoral and evangelistic work, we find that 127 have been admitted to church fellowship, 398 have been baptized, and 371 of our non-Christian neighbours have been brought under Christian instruction, thus bringing up the total of our Christian community to 13,259. Our income from our Christian people has amounted to Rs. 5,485-6-1, and our expenditure in all directions has been Rs. 8,848-6-9."

A very useful service is rendered to the whole community by the Reading Room, established in 1887, in commemoration of the Queen's Jubilee. Unfortunately the cost of its maintenance is a serious tax upon the personal pocket of the missionary.

Educational Work.

Education is in all such districts a most important form of mission work. Though the Government makes grants in aid towards the maintenance of schools, there can be little doubt that there would have been none for the mass of the people had it not been for the mission, and that such schools even now would meet with scant encouragement if the mission gave them up.

"In this district we have 61 schools, taught by 117 teachers, with 4,346 pupils—3,087 boys, 1,259 girls. Our aim is to give every child under our care the principles of a sound Christian education, and our standard is that each child should be able to read and write intelligently.

"We have been thrown into much difficulty by the reduction of grants for backward schools. Four years ago it was announced as a concession to these schools that three-fourths of the teachers' salaries would be granted by Government. Acting upon this, with the help we obtained from our London Board, many schools were opened and things were beginning to look bright. A few months ago, however, it was announced that those grants were reduced to two-thirds, and this means a reduction of Rs. 34 per month, or Rs. 408 per year. As it is quite impossible to get fees from these poor children, and as we can no more raise Rs. 408 this year than we can fly, the result will be that some of these poor schools for needy children must be closed."

Sunday-schools are associated with the day schools, but in many cases the teacher of the day school is the only teacher available and capable for this work. In many of the villages the morning service is succeeded by school for adults and children.

"In some cases our young men have a class in a non-Christian village under the shade of a tree, and in this way Christ's salvation is taught to the little ones. About 3,000 children are every Sunday gathered together to learn of the Friend of little children."

Progress of the C.E. Movement.

Several branches of the Y.M.C.A. have been formed in various parts of the district. The Y.W.C.A. has also met fortnightly during the year. There has also been considerable activity in the formation and development of Christian Endeavour Societies. Mr. Edward Daniel has been appointed, through the generosity of a friend, to superintend this work, and is able to say:—

"I am glad to report that we have been able to form 34 senior and 36 junior societies, with 1,096 members in the former and 642 in the latter. This is a great number gathered—but they need a great deal of teaching as to the aims and objects of the C. E. S. Many have joined because it is a new thing, or because they have been urged to join by myself or the catechists of their respective places, and care must be taken not to assume that all these are earnest Christian Endeavourers. Still, they meet together and pray for one another."

Teaching the Girls.

Mrs. Hacker has continued her care of the Girls' Boarding School, and of the embroidery industry, and writes:—

"Thirty-two new scholars, 18 of whom are boarders, were admitted this year, and even then many little girls from the district had to be sent sadly away, as there was no room for more. There is this encouraging fact, that our native Christians are beginning to see more than ever the importance of having their daughters educated, and show great anxiety that they should come to the school and be well taught.

"Nine of the eldest girls left school the end of the year; they were all nearly 17 or 18 years of age. I shall miss their influence from the school. I trust they will maintain a good Christian character wherever they go. The Christian conduct and tone in the school have been satisfactory.

"The village schools are now under the Educational Council, who are responsible to the Government. But in 12 of these schools, where many of the pupils are girls, we employ female teachers to teach the girls Scripture, singing, and needlework, and these educated Christian women going in and out among these girls, many of whom are heathen, have a gentle, helpful influence over them."

Helped to Help.

A large number of Christian women are helped by the money they earn in embroidery, and while being helped themselves, they have contributed about Rs. 100 from their earnings to the fund for the poor widows of the district. The schoolgirls made during the year 170 jackets for these widows, and on New Year's Day they met and rejoiced in their gifts.

Among the Women.

The Zenana workers under the direction of Mrs. Baylis Thomson have more than any others found the inconvenience and risk arising from the prevalence of disease. Mrs. Thomson found it necessary to give up touring in the district as she has done in former years, and directed the work as far as possible from Neyoor itself. The workers, 38 in number, until almost the end of the year, have faithfully carried on their labours and have had many evidences of the influence which their quiet and simple proclamation of the Gospel is exerting on the hearts and lives of the heathen.

> " In some villages whole families that had relapsed to heathenism or become indifferent for many years have been won back and attend chapel."

In other cases, there are avowals of faith in Christ as their Saviour by women who are hindered by many difficulties from an open profession of Christianity. The welcome given to the workers and the willingness to hear, are very marked in many houses.

Two of the workers died just before the year ended, and a third was dismissed as unsatisfactory.

> "The weekly prayer-meeting for women has been continued. The zenana workers in this village take their turn in giving short addresses. This year we have had the joy of welcoming some of our heathen pupils. Though their visits to the station were purely from curiosity, it is a sign of the change in the attitude of the higher castes towards Christians, whom they formerly looked on with scorn, that they would sit with them, and join in singing lyrics, reading Scripture, and prayer. Indeed, one woman chose the lyric herself, and set the tune. The subject of the lyric was the death of Christ. I find all our heathen pupils keen on learning to sing these lyrics.
>
> "This year I have been able to give 79 Testaments and 17 Gospels. Many hundreds of copies of the New Testament have been distributed since 1885, when we had our first zenana *teacher* and adult pupils amongst the heathen women, thus going far to realise my great aim, viz., to teach *women* to read in all the villages around us, and then give them the Word of Life. Who can tell where the leaven is working, and how many of these ignorant women have been led away from idolatry to Jesus? "

Medical Work.

The Medical Mission was under the care of the Rev. S. H. Davies, L.R.C.P. and S.E., who acted as *locum tenens* for Dr. Fells until his return from furlough in November. Dr. Bentall, who reached Travancore at the beginning of the year, was kept free from all responsibility and resided at Nagercoil in order that he might give himself to the study of the language.

Dr. Davies has now proceeded to the South Seas, to take the place of another missionary on furlough, and Dr. Bentall has joined Dr. Fells in active participation in the medical work.

The value of this medical work is being constantly proved, and it is very varied. The central hospital at Neyoor, the wards for leper men and women, and the thirteen district dispensaries, some of which are becoming small hospitals constitute a splendid group of philanthropic and Christian agencies.

"Our catechists go with simple medicines to the superstitious and poor hill tribes. Our colporteur carries New Testaments, portions of Scripture, hymn-books, school-books, etc., to sell to Hindus and others. Our Bible-woman, our hospital evangelist, our Christian nurses, as well as our medical evangelists, all labour to minister to the spiritual and physical needs of the many thousands with whom they come in contact. And He who sends us forth leaves us not without evidence that He is ever present to bless those who follow in His footsteps."

The Leper Asylum.

The Leper Asylum was increased during the year, through the generosity of Mrs. Pease, by the erection of a ward for women, and leper work is becoming an increasing feature of the work at Neyoor.

"We closed the year with 25 men and boys in the men's wards, and 15 women and children in the women's. It was real pleasure to watch once more the quiet, eager faces of these men and women, condemned to a life of suffering, as one spoke to them of the consolation and mercy that are for them in Christ."

The "Tender Mercies" of the Heathen.

The value of the ministry of healing is brought out very strikingly in such a place, in contrast with heathenism.

"The kind of work being done in these district hospitals stands in striking contrast to some of the heartless and ignorant methods current amongst many classes.

"One of the medical evangelists, writing about the small-pox epidemic, says:

"'In many cases when a person was attacked, he was either left severely alone, or put into a shed, and entrusted to the care of some one hired to look after him. Often the consequences were disastrous. In one case, a sufferer was put in a small dark hut. To protect himself at night he bolted the door, but by morning had become so weak that he was unable to get to the door to open it. His relatives having given him into the charge of others, felt no concern for him, and his hired nurses left him to die unaided. When, ultimately, the hut was broken open, it was found that the man had been dead some two or three days!

"'In another case, a Puliah woman was left without any attendant; but once daily a man brought a supply of conjee, and left it at some distance from the hut, not waiting to see whether it was fetched by the patient or eaten by dogs. As in the first case, no one can say whether small-pox or starvation was responsible for the final issue.'

"Often when treatment is undertaken, the ignorant superstitions of friends lead to most disappointing results. An instance came under my notice where a lad was attacked by cholera. Prompt and energetic treatment was promising a successful issue, reaction was well established, danger was past, when friends came in who said that no cure could be complete unless the demons were propitiated. A heavy meal was prepared as an offering; to satisfy the rites the patient was to partake heartily. A sharp relapse followed, and before morning he was dead.

"It is amongst such conditions that our medical evangelists are working, and their results are most cheering—long, tedious cases of fever, and sharp, acute pneumonias nursed back to health; a number of complicated obstetrical cases conducted; a large amount of minor surgery practised; fractures set and dislocations reduced, and medicine prescribed for the thousand and one ailments that flesh is heir to; and all to such an extent that during the past year over 100,000 attendances were registered at our various institutions. Viewed merely from a philanthropic point of view, the relief of so much human suffering is a rare privilege, and this is greatly enhanced when one thinks of the innumerable opportunities of sowing the good seed of the Kingdom, and pointing erring men and women to the Great Physician."

The Spiritual Influence of the Hospital.

Abundant evidence is given of the fact that the spiritual influence of the hospital is often as great as the material help given.

"I am glad to say that many patients returned home not only healed in body, but also inwardly enlightened by the Gospel, which has awakened in them the hope of happiness beyond. An influential Brahmin gentleman had to receive medical help for a long time. I often spoke to him about Christ and taught him a short prayer in Sanskrit, meaning 'Jesus, God, my life, I am a poor sinner, save me.' Two days before his death I was asked again to visit him. He at once uttered the prayer in Sanskrit, and then with greater earnestness repeated it in Tamil, so that all might understand what his prayer was. Another Brahmin who recovered prayed that prayer, and repeating the words, 'Jesus, save me, a poor sinner,' added, 'I believe in Thee.'

"An influential Hindu pleader, who for twenty years refused to contribute to the Medical Mission, saying that it was quite improper for him to give anything towards the support of a religion that was intended to upset his own, is so far changed that he is now a regular subscriber to our funds, helping also the poor patients who come to the hospital. One day, when his daughter was ill, I visited her, and, to my great surprise, before giving medicine, her father of his own accord called his wife and the other children, and made them kneel down by her side, and then asked me to pray with them to Jesus for her recovery.

"Another man who had been treated successfully three years before, came and said that the teaching he had at that time received led him to become a Christian. On further inquiry I have learned that his parents, who are still Hindus and very wealthy, do not give him any offence on account of his having embraced Christianity and having been baptized, because they see that he has become more affectionate and dutiful. It is hoped the parents will soon be won over to Christ through the Christian son's influence."

[For further particulars of the NEYOOR MISSION, see *Chronicle*, 1902, July, pp. 165, 173; November, p. 271; December, p. 292.]

PAREYCHALEY.

This district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: Rev. A. T. Foster.

Native Assistant Missionary: Rev. S. Matthias.

Native Pastors.

Rev. S. D. Sylum.	Rev. N. Joseph.
Rev. A. Samuel.	

Statistics:

English Missionaries:—		Church Members	2,063
Male	1	Other Native Adherents	19,977
Native Agents:—		Schools	67
Ordained	4	Scholars—Boys and Girls	2,945
Preachers	61	School Fees	£84 17 8
Christian Teachers	93	Local Contributions	£396 11 2
Bible-women	9		
Christian Female Teachers	7		

In Travancore, more than in any other part of India, the missionary has become by the force of circumstances the chief shepherd of a flock which needs much and constant watchfulness and care, rather than the pioneer ever seeking to push out into new regions and extend the boundaries of Christ's Kingdom. The guidance and instruction of immature Christian life and the administration of Christian discipline is his function more than evangelisation.

A Great Diocese.

This feature of mission work in Travancore is specially marked in Pareychaley, which is the district with the largest number of adherents and converts. There are 86 churches, with a membership of 2,063, and a further community of 17;914 adherents, baptized and unbaptized; and there are 67 schools with 2,945 scholars. All these have in some way to feel the guiding and inspiring influence of the missionary who has charge of the district. Some of the difficulties and anxieties arising from such a task are touched upon in the report furnished by Mr. Foster.

As in other districts, so here, sickness was very prevalent, and very fatal during a considerable part of the year.

"Such an outbreak of disease very materially affects our work. A spell of prosperity is invariably followed by an increase in the church. Sickness and disease just as inevitably diminish our numbers. This severe outbreak made a great sifting in the church. Many lost their lives by death, only to find them again, we hope, in the presence of Christ. Many in ignorant foolishness attempted to save themselves by a reversion to old heathen customs and beliefs. These two losses have greatly diminished our numbers. Those who stood firm through the epidemic have gained new strength in victory."

Results of Lack of Funds.

Financial pressure was very great, partly owing to the reduction of the Government grant for education from three-fourths to two-thirds of the teachers' salaries, and partly by the inability of the Society to provide adequately for the needs of the mission. The results of this shortcoming in funds have not been altogether unsatisfactory, though they have entailed contraction of work :—

"When outside aid was found to be an impossibility, individuals and churches braced themselves and resolved to fight their own battles. In not a few cases our financial difficulties have been a means of blessing. At the same time, the surgeon's knife is always painful. We were compelled to close our Girls' English School—the only one of its kind in the district. Twelve village schools were the next to be cut down. Of the two new churches taken over last year, one has had to be abandoned. One new cause has also been refused."

Slow Growth of Christian Character.

The churches are grouped under the care of evangelist pastors, and the reports from each of the centres reveal the difficulties which beset the work of building up a healthy and intelligent Christian life among these ignorant people. The survival of the caste feeling, the petty jealousies and quarrels, which result from a very imperfect realisation of the Spirit of Christ, and the sluggishness which so often supervenes upon the first enthusiasm of ignorant faith, are a cause of constant anxiety to the missionary. Two or three illustrations will make this clear:

"The church at Ammaravillei has been strengthened by 27 new members and 80 baptisms. Sunday services have been fully and regularly attended; in fact, the whole work of the pastorate is encouraging. The Y.M.C.A. members, deacons, teachers, catechists, and voluntary workers are all in turn commended for their work by the evangelist in charge. The new church building has remained at a standstill. The church shows very manifest signs of a re-awakening to spiritual things. An earnest of fifteen conversions has been given, and we look for great blessings in the future. The schools have again proved a valuable adjunct to the work, and have been well atended.

"Though working with apparent external success, the inner life of the church at Irenepuram has been blackened by dissension, anger, and pride. In response to various petitions from the church, a committee was formed by three pastors and two missionaries to investigate the cause of the troubles in the pastorate. After careful judgment, the committee came to the painful decision that the Spirit of Christ was conspicuously absent from the church. Immediate action was taken, and we can only pray now that the power of God may be made manifest here. There is an abundant harvest in the heathen population around the churches. If the centre church can again be banded together in a spirit of love and unity, the results would be far-reaching.

"The work of Kunna Atoor has gone on much as usual. There are not many signs of robust growth. The people have not ventured from their uniform dead level either to progress or retrogress. A large part of the work lies amongst the descendants of former Christians who have fallen back into heathenism. This class of people is most difficult to work amongst, and few results are manifest. The ordinary routine has been upheld. In some of the branch churches there have been signs of re-awakening. Fresh efforts have been made by some of the catechists to stir up the people. A good number of the congregations have fallen into a sleepy, effortless condition. But we are hoping that the beginning of better things, which is already manifest in the centre, may increase and bring forth much fruit in the near future."

TRIVANDRUM.

Trivandrum, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the Chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

Rev. A. Parker.	Mr. H. T. Wills, M.A., B.Sc.

Native Pastors.

Rev. V. Moses.	Rev. S. Sumanam.
Rev. W. G. Rasalam.	Rev. M. Kesary.

Statistics:

English Missionaries:—		Church Members	1,975
Male	2	Other Native Adherents	14,751
Native Agents:—		Schools	74
Ordained	4	Scholars—Boys and Girls	2,109
Preachers	48	School Fees	£25 2 9
Christian Teachers	53	Local Contributions	£351 7 6
Bible-women	18		
Christian Female Teachers	4		

The position of Trivandrum as the capital of the State and the seat of the great Government College gives it an importance of its own in mission work, and makes demands upon the resources of the workers which the Society has never been able adequately to meet. In fact, in one or two important branches of the work the Society has done next to nothing from its ordinary funds, and the missionaries have been dependent almost entirely upon special contributions obtained from friends.

The Hostel.

The Hostel for Indian students attending the Government

College is one of these special efforts suggested by the conditions of the place, which has been mainly dependent on private funds, and has suffered not a little from the extreme difficulty of obtaining adequate help. The hostel was built four years ago. Since then 149 men have used it. It has been open to all who are willing to submit to its rules, but so far it has been practically impossible to admit non-Christians. The students who have used it have been Syrian Christians (75), L.M.S. men (61), C.M.S. (11), Romanist (1), and Brahmin (1). Mr. Wills, to whose energy and earnest effort the existence and maintenance of the hostel is due, writes:—

"Much effort has been put forward to influence the students for Christ without exercising undue compulsion, and, we have reason to believe, not without result. One and another on leaving have told us how much the spiritual influences in the hostel have helped to deepen their religious life, and one or two have professed to be converted. I have tried to be present regularly at morning prayers, and a fair number have availed themselves of the privilege, though it has been impossible to fix a time when all could come. I have also maintained the Sunday noon Bible-class.

"During the year a prayer circle was formed in the hostel in connection with the movement for united prayer for revival that is taking such deep root everywhere.

"Mrs. Wills has taken the library in hand, and would be very grateful for any gifts of books, especially bound volumes of illustrated magazines, that any friends can spare from their libraries. We were encouraged when at home by receiving several parcels of books which have made quite a useful addition to our small stock."

Street Preaching.

Street preaching in the city has been carried on regularly, the Rev. V. Moses and two catechists being the chief workers. Eight weekly meetings are held at six different stations, and fully 7,000 different persons have heard the Gospel by this means during the year, the larger part being strangers who have come to the city on business.

"My helpers have also distributed about 65,000 religious handbills and tracts, in English, Tamil, and Malayalam," writes Mr. Wills, "besides 5,000 copies of a little paper in English which I commenced about the middle of the year as a humble attempt to answer the questions so constantly put to us.

"The native workers spend several hours each day in visiting houses and speaking to any whom they can reach. Their reports do not give one the impression that there is any great eagerness on the part of the people to receive the truth. On the contrary, while a few will ask for Bibles as a gift, and some declare that if the way were clear they would be baptized, there is only too much evidence that spiritual atrophy and paralysis, leading to utter indifference and supercilious scorn, is the usual condition of men brought up under the blighting influences of Hinduism and Mohammedanism, while multitudes of nominal Christians are in the same condition.

"Lectures and Bible-classes have been arranged on several occasions at the Reading Room; but, in spite of considerable advertisement, the attendance has been far from satisfactory. What the cause, or causes, of this may be it would not be easy to say with any certainty.

The Novelty has worn off.

"We find the difficulty experienced elsewhere of lack of novelty. People very soon tire of hearing the same voice. In places served by the railway it is not difficult to get variety, as visitors are more numerous. Here we scarcely ever see any one from year's end to year's end, and those who come are usually on holiday, and do not want to do anything that involves so much thought as a public lecture. When I first arrived I could get good audiences easily, but now people say, 'We know what he will say.' We find the same love of novelty among the Christians."

Probably the room itself in which the lectures have been given has something to do with the unwillingness of the people to come in. It is a poor room, open to the street, and therefore open to constant interruption, and needs a new front and other improvements. The same remark may be made about the Bible and book depôt.

"It is housed in a covered verandah of the old native house that forms the back part of the Reading Room. Here books to the value of perhaps £100 are kept. It is extremely unsafe from fire, and is far too cramped in space. There is urgent need for a commodious book-room. We have the site most conveniently situated for reaching the students and other reading classes.

Christian and anti-Christian Literature.

"The sales, both from the depôt and through the colporteur, have been encouraging, but would be larger with a more convenient room, and also with a larger stock. There is immense scope for pushing pure literature. The ordinary bazaar literature is of a very vile character. Many English atheistic books are to be found translated into the vernaculars. This accounts for the otherwise curious fact that the common objections made to Christianity would condemn all theistic religion, including Hinduism itself!"

Village Congregations.

As a result of the street preaching a number of village congregations have from time to time been formed on the outskirts of the city. Five of these promise to become permanent; the rest have become absorbed by the larger ones, or "have ceased to exist for want of means to keep them up. One has become quite independent, maintaining its own teacher and holding together admirably." In another, which is situated in a lonely out-of-the-way place, the teacher "was savagely assaulted by some men whom he had successfully prevented from robbing his people." The only result so far of appealing to the native police has been that he has been arrested on various charges, while his assailants are still at large!

The City Church: A Good Year.

"The Trivandrum city pastorate was formed as late as 1895, to commemorate the centenary of the Society. The city church, as might be expected, is more advanced in education than any other owing to the fact that our better-educated Christians find higher employment here, and a number of them serve under the Government. It had also the advantage of such help and stimulus as comes from the visits paid by Christian Europeans to Travancore. The bulk of the congregation, however, belongs to the poorest classes, and much has been done for them in the past year. The pastor, the Rev. M. Kesari, is assisted by certainly the most intelligent body of deacons in the district, and one of the most energetic of the catechists, Devadasan.

"In some respects the year just ended has been a record one. The church has, for the first time, achieved self-support, and there has been a happy absence of dissension among its members. The flock is a large one, numbering 714 in all, of whom 592 are baptized, out of whom 161 are church members. There are no out-stations connected with this church, but in many ways a city church is more of a tax than one in the country."

The Bible-women.

Through the kindness of friends the number of Bible-women at work in the town has been increased to ten.

"Each of these has been appointed to a district, which she has to visit regularly, and do all in her power to induce the women and girls to let her teach them to read. By this means entrance is gained to many houses, and the Bible is introduced. Mrs. Wills regularly visits the houses where there are pupils, and speaks to the inmates, often addressing quite large audiences of men and women.

"The girls' schools at Thycaud and Thottam, two very needy and crowded parts of the town, have been well kept up and are doing a great deal of good. At the latter place a building has had to be rented, as the number of children had become too great to be accommodated on the verandah of the catechist's house as heretofore. We wish we could multiply these schools. There is little like them for reaching the homes. The children learn their Bible verses and lessons eagerly in many cases, and repeat them to their parents on going home, and as a consequence request is made for a woman to visit them.

The Leper Asylum.

"In September Mrs. Wills took over the care of the work for the lepers in the Government Asylum. A catechist and Bible-woman were put on, and Mrs. Wills has paid weekly visits—not an easy matter, as the asylum is three miles out of the town, and the work can only be done in the heat of the day. It being a Government institution, there are none of the special facilities for getting the people together as there would be in an asylum under direct mission care. The different castes are housed in separate buildings, and do not come together. Another considerable hindrance is the indiscriminate giving away of gifts by well-wishers. The one aim of the poor creatures seems to be to get these gifts, and they care little for any one who does not give. However, we feel that some good is being done; but it is as nothing compared to the good that can be done in a mission asylum as at Neyoor or Almora.

Training-classes and Boarding-school.

"Throughout the year several classes were held weekly for the Bible-women and others. Mrs. Wills has laboured hard at the training of the women, whose ignorance is pitiable, and who are often almost too old to learn. But the effort has been worth while making.

"Towards the end of May the Girls' Boarding School, started by Mrs. Bach, was removed to our compound, and Mrs. Wills took charge of it. Nearly 40 girls have been in, all attending the Government High School for girls. This school demands a considerable amount of supervision."

Work in the District.

The district around Trivandrum city has been under the care of the Rev. A. Parker. Mr. Parker has written his report in the somewhat unusual form of a series of letters from an imaginary traveller to a friend in England. This makes it interesting reading, but more difficult to summarise. The facts are given in the following extracts :

An Interesting Organisation.

"Ours is the only Protestant Mission in this district, covering, as I am told and can well believe, 632 square miles, and containing 260,000 people.

"In this piece of territory are situated fifty-two congregations, under the control of one missionary, a control very much of the same character as that of an English bishop. Of these congregations, a number have been grouped together to form two large pastorates, and the remainder form what is called the district. The pastorates are self-supporting, and to a great extent self-governing. A body called the District Council is chosen, of which the pastors and evangelists are *ex-officio* members, the others being selected by the whole body of the catechists from amongst themselves. The missionary is the president of the council, and all matters of discipline, appointments, and even finance are laid before and discussed by it. In name it is an 'advising' council to the missionary, but in effect its decisions are regarded as final.

"The formation of these councils in our Travancore Mission has been due to a sincere desire to lay the responsibility of Christian government and discipline upon the natives themselves. It is in a line with the ancient practice in India of the *Panchayat*, or Caste Council of Elders, whose advice is sought and decisions accepted in all social, domestic, and in most religious matters.

"The council meeting is followed by a meeting of the catechists, when every man hands in a written report of his work, and has an opportunity of personal talk with the missionary. At this meeting subjects for preaching, occasional sermons, and addresses on special topics, with instructions in the work set for the agents' annual examination, find a place.

"The standard of mental attainment in the agents is not high. Only a part of them have had the advantages afforded by the Nagercoil Catechists' Class—a most excellent and much-needed institution—and even in the case of these their general education is of a low order. And yet from my observation and further acquaintance with them, I am disposed to think hopefully of the younger men. So large an amount of freedom is allowed them that they are growing to feel that the future is largely in their own hands, and that the mission, like Providence, 'helps those who help themselves,' and there is perceptible a real movement in quite a number of the churches."

Native Pastorates.

The two pastorates in the district are at Nellikakuri and Neyattinkara. Each of these consists of six congregations, and they represent the most advanced and vigorous of the Christian communities in the district. When this fact is remembered, the statistics of these churches become very suggestive as to the patient and laborious nature of the work required, *after* the heathen have been gathered into the Christian fold, to train the ignorant disciples to an intelligent Christian life. The Nellikakuri pastorate has a roll of 2,271 adherents, of whom 1,392 have definitely broken with heathenism by baptism, but only 449 have been admitted to the Church. The Neyattinkara pastorate has 2,208 adherents, of whom 1,303 are baptized, and of these 310 are Church members. It is, however, encouraging to find that there is a large amount of earnest activity among these poor and ignorant Christians.

"Mr. Rasalam, the pastor of Nillikakuri, has in his pastorate some fine workers. The two catechists at Chani and Paraniyam, Zachariah and Johannan, are among the best of the agents, and there is a band of voluntary workers in the churches who are devoted and sincere. The Christian Endeavour Society seems to be acclimatising itself here, for the pastorate has five societies all well at work. The only fault one can find with them is that the members are not so youthful as they should be, and as yet no junior society has been attempted.

"At Paraniyam there is a Y.M.C.A., which is as live a society as any I have ever seen. It includes Hindus as well as Christians, and although distinctly and fervently religious in tone (perhaps for that reason), the association attracts the more thoughtful and educated of the officials of the neighbourhood.

"Each of the other churches forming the pastorate has its own bit of mission work—to Paraniyam belongs a seaside church at Puvar; to Chani Karichel and to Nellikakuri, one in the village of Karivur. At each of these three mission stations new church buildings are badly needed, and the parent churches are already raising funds for the purpose."

Other Congregations.

The remaining 8,000 nominal Christians in the district are gathered into 30 congregations and these are in varying stages of advancement. Three or four of them are within measurable distance of independence; others are only beginning to emerge from the degradation of their heathen state. Venganur, Kodianurkonam, and Muttakad are among the advanced and prosperous churches.

"Kodianurkonam, like Venganur, is a busy, live church, with plenty of meetings, and every available person kept at work. The catechist speaks well of the godly women of the church, who can be relied on even more than the men. This is one of the churches where not long ago much trouble was experienced owing to caste quarrels, but firmness and patience constantly exercised have succeeded in repressing these unchristian feelings, although it seems as if they were not entirely removed. Here again the Christian Endeavour is doing a good work. The members find themselves brought much into contact with the Roman Catholics, and are often driven to Scripture for an answer for their faith. Attached to this church are two out-stations, Manalur and Peracodu, which are served by young men from the parent church.

"The church at Muttakad owes its existence to a number of Christians, one family in particular, who settled down in this at that time wild and jungly region, and have since brought it under cultivation. The leader of this emigration, Yakub, and his wife, Sarah, remain to this day foremost in every good work, and the prosperity of this church owes much to this worthy couple and their family. The same agencies as are successful in other churches are found here. The Christian Endeavour Society is a centre of activity and earnestness, and the Sunday-school and Bible-classes are thoroughly good institutions. It is a pleasure to see how large a number of the worshippers in this church follow the lessons and hunt up the text in their massive Malayalam Bibles. The catechist, in one section of his report, speaks of '*our great need,*' meaning thereby a new church—and a great need it truly is. The present building would disgrace a farmyard in England. I seriously question if the whole erection, 'lock, stock, and barrel,' would fetch a £5 note in the market; and yet it is the spiritual home of a living, vigorous church, with a number of agencies in full working order."

On the other hand many of the churches are in a very different condition.

A Dark Picture.

"The whole aspect of the work in the north is far from encouraging. Some of the churches are completely stagnant, and in scarcely one are there signs of real progress or spiritual life. Dense ignorance and the direst poverty go hand in hand with vice and disease. The people are the prey of petty traders, money-lenders, and land-grabbers. They are gluttonous and drunken in harvest-time, and naked and starving between whiles. Those of them who have come under the influence of the mission are in varying degrees in advance of their fellows, a few of them very much so, but the standard of Christian life is very low still, and the old heritage of ignorance, vice, and superstition weighs heavy on the churches of the north.

"Nearly all the catechists complain that the people are addicted to toddy drinking, and occasionally to illicit hemp smoking. However lamentable, it is not surprising that people who live in such constant privation and even misery should take refuge in intoxication. Here is a quotation from the report of the Paruthipalli evangelist, J. Lalasa, which gives a life-like picture of the state of many of these people:

"'In this place fever comes to people twice a year. At these times the people suffer very much. It is very sorrowful to see the poor lying near the fire, without food and clothing, suffering from high fever. When the catechist goes there, they say, "It is food that we require; give us something to eat." What could we do? I give them broken rice, old clothes, and everything else that I can possibly give them. When harvest-time comes, for some thirty days these people eat and enjoy themselves like princes; some come to church until the harvest clothes tear, and then find they have no means to get other clothing. Some pious men come to church for morning service, and give their cloth to the women of the house in the evening that they may attend service.'"

Boys' Boarding School.

The Boys' Boarding School in Trivandrum city is also under the care of Mr. Parker. It includes a training school for Christian teachers, which is intended to supply the needs of the Attingal and Quilon districts as well as of Trivandrum. About half-a-dozen youths are prepared every year for this important work.

"The educational work of the district is a very important one, and devolves to a great extent on the missionary, though the Rev. W. G. Rasalam is a very capable educational secretary. There are in all 35 schools in the district. All the teachers, with one exception, are Christians, and many of the schoolmasters are ardent Christian workers. The schools work in accordance with the Government code, which leaves them free for religious instruction at such times as the manager may arrange. The work done by the mission schools among the lower classes is one the Government cannot do. No respectable caste man will teach low-caste children, nor will caste children occupy the same bench, or even room, with them. Hence the Christian missionary and the Christian teacher step in to rescue these neglected classes, and the Government is glad to get its work done for it. The grants made to the schools are well earned, and, on the other hand, the Government inspection is valuable in keeping the teachers up to their work."

Work among Women.

Work among women is being carried on by six Bible-women who are stationed in different parts of the district.

"Their work carries them to the houses of well-to-do farmers, where they are often well received, and also to the markets, where, seated among the baskets and heaps of produce, they collect little groups of women to hear the Word."

In addition to these Bible-women, "in nearly every church there is a band of women who work among their own sex and conduct prayer-meetings and hold Bible-readings with them."

[For further particulars of the TRIVANDRUM MISSION, see *Chronicle*, 1902, November, p. 271; *Chronicle*, 1903, February, p. 45.]

ATTINGAL.

Missionaries.

REV. W. D. OSBORNE.	MR. H. HEWETT.

Statistics:

English Missionaries:—		Church Members	120
Male	2	Other Native Adherents	1,045
Native Agents:—		Schools	25
Preachers	7	Scholars—Boys and Girls	597
Christian Teachers	21	School Fees	—
Bible-women	6	Local Contributions	£24 2 3
Christian Female Teacher	1		

Every year sees some progress in this, the youngest station in the Travancore Mission. The district was carved out of the two adjoining districts of Trivandrum and Quilon; but it consisted of the parts of both which were furthest from Christian influence, and in which very little regular work had been done. There are some important towns in the district, but a large part of it is covered by forest, and the people are exceedingly ignorant and superstitious.

Attingal itself is a town of about 13,500 inhabitants and the headquarters of the mission are now thoroughly established there.

Varied Work.

"Our head station consists of 104 souls. At present we have no separate catechist, but the mission preachers and others take the services on Sunday in turn. The Bible-woman is doing good work in the homes of the Hindus, open-air preaching is conducted every Sunday by the schoolmasters and children, and on report days by the mission workers. Magic-lantern services have been frequently conducted during the year in the local Government schools, and were attended by crowds of Hindus. Even Brahmin women have come, being screened off from the rest of the audience, and all have enjoyed them and been grateful for our efforts. On Thursday morning, at ten o'clock a Bible-class is conducted by Mrs. Osborne, and at four o'clock a cottage prayer-meeting is conducted by the women in the homes of the Christians and people of the neighbourhood. Both these are means of great good and a blessing to all who attend them. On Friday evenings the Christian Endeavour meets, and the members are most active in contributing to the general good."

Increase of Spiritual Growth.

There are twelve other centres of Christian activity, none of them very large, nor very advanced in Christian life, but all of them the scene of faithful and successful work.

"During the year we have added 129 to our adherents. Our day-schools, night-schools, and Sunday-schools also show a similar increase. But increase in numbers is not our only cause of rejoicing. In every department of the work, and in every part of the district, there are signs of stronger and more active life. This to us is the most satisfactory proof and fruit of our labours."

The Native Workers.

The native assistant missionary, Mr. Samuel Daniel, is proving himself to be a most wise and earnest worker, whose influence for good is increasingly marked. The other agents are men of limited training; but Mr. Osborne has carried on to their great profit a class for Bible-study and preaching which is greatly appreciated, and is fitting them for better service.

A Humble Beginning.

One new congregation was formed during the year, and the account given of it by Mr. Osborne affords a striking illustration of the conditions under which work has to be begun:—

"Our new congregation is Chayam, a jungle village at the foot of the Western Ghauts, thirty-two miles from our head station. For some time this place was visited by our Pallode catechist, and the poor Pulayahs were encouraged to meet together for the preaching service. The Gospel of Christ came to them, and told them of new things—of salvation for both body and soul—in very deed 'good tidings of great joy.' Of their own accord they erected a shed made of cocoanut leaves tied together, with a few jungle sticks for support of the roof. In this very humble place they met and learned of Christ and Christian things, until they accepted our Gospel and asked for a teacher of their own. In June last we visited this congregation, when twenty people—men, women, and children—were met together for Christian worship, and so encouraged were we with the earnest and glad testimony of these poor souls, and their desire for instruction in the Christian religion, that a separate teacher was appointed, although the funds were not able to bear the extra burden. The present strength of the cause is 40—10 men, 8 women, and 22 children. There is no land and no church but this very rude shed, scarcely high enough to stand up in. We need funds for land, a church, and the teacher's house.

"These are new Christians, babes in Christ, yet they can sing a few Christian lyrics, can repeat the Lord's Prayer, and are familiar with the Ten Commandments and the Catechism. Already there is marked progress in the congregation and the life of the people."

Other Evangelistic Efforts.

In addition to ministering to these small congregations, evangelistic work in the district has been carried on by the missionary and his helpers, and they have had much encouragement in it. One incident of this work is related which is of special interest.

"On one of the Travancore hills there is a population of some 3,000 people employed on the several tea estates. Some of these are our own L.M.S. Christians. Their life is peculiarly isolated, shut off as they are from the larger world and from any religious ministrations. During the year we spent a most happy and enjoyable time in touring among these people. In every place we were welcomed most heartily, and our labours were much appreciated by them. During the day we visited their houses, speaking and praying with the sick, and in conversation with others not at work about Christ and Christian things. At night we had our magic-lantern services, to which crowds of them came and were most attentive to our preaching. With music and pictures we brought brightness and cheer into their lives, and we trust some truths found a lodgment in their hearts and minds. The Christian portion of the community were simply overjoyed at our presence, and on Sundays we held Divine service and partook with them of the Sacrament. The European planters gave us every assistance, and expressed their thanks for our efforts. They placed their large storehouses and factories at our disposal and made every accommodation for the people gathered together.

"Our hearts were particularly saddened at seeing the absolute darkness of mind revealed by the women and children, and at our suggestion the Europeans gladly gave permission for us to send a Bible-woman to work among these women and children. She is already at work there, and although she is taken away from her ordinary work, yet we hope that six months' labour among so needy and neglected a people will result in some permanent result."

The Bible-women.

The six Bible-women have visited 84 villages, made 7,310 visits, and have 91 women under instruction. Untold suffering is caused among the ignorant heathen women by native doctors and so called midwives; three of the women workers were therefore sent during the year to the Neyoor Mission Hospital for a course of training in midwifery, and are now rendering help to their heathen sisters.

Very Elementary Education.

Education is still in a very elementary condition, and is carried on under great difficulties, but progress is being made.

"Our ten day-schools have grown to fifteen, while ten night-schools have been newly established at the different congregations, and also fifteen Sunday-schools, with 563 scholars. In our day-schools we have 597 scholars and 21 teachers. By much effort and expenditure we have been able to equip six of our schools so as to qualify them for Government grants.

"All our schools are as yet primary schools. In none of them have we more than three classes. Our Christian parents are so poor that every possible help is needed for their family food, so that both boys and girls, as soon as they are thought old enough, are taken from school to work, in many cases far too early. In fact, in the majority of cases the people do not appreciate the benefits of education at all, and so do not trouble to send their children to school. Our teachers spend two hours every day, morning and afternoon, in seeking the children and bringing them to school; and in not a few instances we have had to bring strong influence to bear upon the parents in this matter.

"In secular education also our boys are making headway. Gradually our most promising boys are being drafted to our Mission Training School in Trivandrum, and last year three of them passed the Government examination and are now employed in our district schools as certificated teachers. Four more are now in training."

QUILON.

Quilon is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese under Albuquerque established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Preachers	28
Christian Teachers	42
Bible-women	5
Christian Female Teachers	3

Church Members	472
Other Native Adherents	3,215
Schools	44
Scholars—Boys and Girls	1,534
School Fees	£22 8 2
Local Contributions	£116 3 5

The march of modern improvement has now reached this, the most remote station of the Travancore Mission. Within the next few months the railway will be completed and the trains will be running. This will be in many ways an advantage to the town, but it may be doubted if it will have much influence on the depressed and poverty-stricken multitude who form the bulk of the population of the district. The only hope of any permanent improvement of their condition is by the steady growth and spread of knowledge, and above all of Christian principle.

The Leaven at Work.

The report of the mission contains many evidences that the leaven of Christianity is actively working. It is true that the Protestant Christians number only 3,215 in a population of fully 200,000, and that of this small number only 472 are members of the church. It is true also that the Christians are almost entirely of the poor ignorant and depressed classes, 70 per cent. of them being unable to read. Yet there is a new life among these people, which is increasing year by year.

One of the most serious difficulties of the mission has been the lack of suitable buildings for work and worship, but the people in their poverty have done great things for themselves. Their earnings are on an average 2d., or at most 3d., a day for three or four days a week; yet their contributions have steadily increased during the last four years, and last year they were Rs. 400 more than the year before, an increase of 30 per cent. A large share of this increase was due to gifts for special objects.

> "The threat of the Government three years ago to stop our grants owing to the wretched condition of our buildings has stimulated our people, and in most cases they have decided to erect good church buildings. During this year we have finished three new edifices—one at Thalavoor, one at Pattali, and one at Maranadu. Two are strongly built and well finished. In the latter case the mission only gave Rs. 86, whereas the people raised Rs. 203, a tremendous advance on similar cases in former days. In the other two cases the people raised nearly a half of the expenses. The school at Alambal has also been enlarged and entirely rebuilt, the poor people raising one-fourth of the cost."

A New Church Wanted.

The congregation at the head station is now engaged in trying to complete an undertaking which they have slowly been collecting money for during the last twenty years. They sorely need a new church. They have secured an excellent site opposite the railway station, and they propose to spend Rs. 8,000 (£533) on the building. Of this amount they have obtained Rs. 2,500.

Growing Desire for Education.

A desire for education is spreading, and the openings for the establishment of village elementary schools are far more numerous than can be met. The Boarding School at Quilon had, at the close of the year, 52 scholars, of whom 16 were girls. Mr. Edmonds writes:

> "The number of boys applying is greater than ever, and there has been on their part a greater readiness to return to the school at the proper time after the holidays. We still have great difficulty in getting girls to come from the district congregations, in the homes of which they are the little slaves of the household. And yet here is the greatest need for education.
>
> "One of the things which has encouraged me during my visits to the district churches has been the improvement in some of the younger people, largely due to the influence of those who have spent several years in our boarding-school, but who were not fitted for the teaching work. One old scholar has obtained his certificate as a teacher; and I am hoping to send from this school ten boys up for training during the coming year."

The day-schools are growing, but there is an increasing demand for night-schools.

"Owing to the poverty of the great majority of our people, and their inability to send their children to school, or to keep them there except for a few months at a time, some special means are necessary if our people are to improve their knowledge. In my opinion, every Christian should know how to read the Gospels at least. Our adult adherents now number 1,987, of whom 612 are able to read. In the country congregations about 28 per cent. of the men and 13 per cent. of the women can read, and these are mostly young people. Our night-schools on the hill-sides are an attempt to alter this sad state of affairs. In 1900 we had five schools and 70 scholars; last year eleven schools and 170 learners; this year we have had eighteen schools and 188 Christians and 119 heathens on the roll—an increase of 130 over last year.

"Owing to high-caste opposition two of these schools have been broken up. Sixteen schools are conducted without any expense to the mission, apart from a small monthly gift of oil."

Work in the District.

The district is so extensive that its regular working from headquarters is a serious tax on time and strength. Mr. Edmonds has therefore decided to place the native assistant missionary, Mr. J. David, at the town of Kottarakara, eighteen miles from Quilon and within easy reach of twelve of the mission out-stations. This arrangement saves many of the people a very long and tedious journey in search of advice or help, and affords time to the missionary for more thorough supervision of the work.

There has also been re-arrangement of the work of the native helpers, the congregations being grouped in circles under the charge of experienced evangelists; and the list of members has been revised, with the result that 176 names have been removed from the register. The careful examination required for this purpose has revealed the fact that "two of the congregations are in a very unsatisfactory condition, three are just maintaining themselves, ten have made fair progress, four good progress, and four have done excellently." A number of special revival meetings have been held in some of the congregations with beneficial results.

The Head Station.

"In the Quilon circle," Mr. Edmonds says, "the two churches, Quilon and Myanadu, numerically remain much as they have been for some years past. Although conversions are not in evidence, much earnest work is done by evangelist, teachers, and Bible-women. The Sunday services, Bible-class, four Sunday-schools, preaching in the gaol, visiting the hospitals and prayer-meetings go on uninterruptedly, but signs of real spiritual interest are confined to a few persons. On the other hand, the gifts of the people increase, and several prayer-meetings are regularly conducted. The night-schools among the lower castes are doing good work, and the young men have started a Christian Endeavour Society. The present position of our old church building is much against us, and one or two more evangelists are sadly needed for aggressive effort in this large town.

"In the Bible depôt, 1,393 Bibles have been sold, showing an advance of 687 over the sales of the previous year. Preaching in the bazaar also regularly takes place. This increased sale of the Scriptures is one of the encouraging features of our work in the town."

The Bible-women.

Here, as elsewhere, the value of the services of Bible-women is seen to be great, and the five Bible-women connected with the mission are winning their way, notwithstanding much ridicule and even open opposition. The evidence of the difficulties they have to encounter and yet of the progress of their mission is very striking in their reports :—

"I am glad to say that two of the Elava women who were strongly opposed to Christianity when I began my work three years ago have now firmly grasped the truth of the way of salvation through Jesus Christ, and wanted to turn their husbands' minds to the blessed faith in order that they all might accept Christianity. In this, to their great regret, they did not succeed, but received much discouragement and abuse from their husbands and relatives.

"Eleven women were learning under me, of whom seven learnt to read Scriptures and handbills, but four of them stopped their learning because I wanted them to buy a Gospel portion. Their relatives were against them, fearing that their own deities would forsake them, and thus bring on serious losses. They all hear the Gospel from us, but are afraid to have any Gospel portion remain in their houses. Some high-caste women, after knowing that we want to read to them the Gospel of the Christians, refused even to allow us to go to their houses.

"Many Pulayah women who were much afraid even to come near to us now carry out our advice, and attend the religious meetings held in the night-school. Many heathen women get handbills from me to give to their husbands and children."

* * *

IV.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .. (*p.* 189) ..	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883. George Parker, B A. (*m*), 1900. Miss B. Blanchard, 1900. Miss B. J. Duthie, 1901.* *Native Pastors*—V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Parabaratadimei, Zionpuram. *Assistant Missionaries*—C. Satthianathan, 1879 (*Tittuvillei*) M. Nallathamby.
Neyoor .. (*p.* 195) ..	I. H. Hacker (*m*), 1877. Arthur Fells, M.B., C.M. (*m*), 1892. W. C. Bentall, L.R.C.P., L.R.C.S. (Ed.) (*m*), 1901, Mrs. Baylis Thomson, 1884.* Miss H. Wilson Greene, 1903. *Native Pastors*—S. Zechariah, Neyoor. P. Yacob, 1879, Devikodu. B. Manasseh, 1879, Attoor. M. Yovale, 1900, Kadamaleikunnoo.
Pareychaley (*p.* 202) ..	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trivandrum (*p.* 204) ..	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesary, 1894, Trevandrum.
Attingal .. (*p.* 212) ..	W. D. Osborne (*m*), 1893. H. Hewett (*m*), 1893.*
Quilon .. (*p.* 215) ..	W. J. Edmonds (*m*), 1892.

Total.—Twelve English Missionaries; Four Female Missionaries; Nineteen Ordained Native Pastors.

* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
Nagercoil .. 77 Out-stations..	1829 ..	3	2	6	44	115	30	34	2055	11863	..	..	78	2708	..	11	1416	..	604 0 0
Tittuvilei .. 16 Out-stations..	1866 ..	..	..	1	13	17	8	5	284	2257	..	..	18	485	..	2	183	..	90 4 4
Neyoor .. .. 71 Out-stations..	1828 ..	3	2	4	69	99	39	18	1699	13259	59	2056	53	3087	..	8	1259	8 0 0	365 13 10
Pareychaley .. 85 Out-stations..	1845 ..	1	..	4	61	93	9	7	2063	19977	..	..	59	2331	84 17 8	8	614	..	396 11 2
Trevandrum .. 64 Out-stations..	1838 ..	2	..	4	48	53	18	4	1975	14751	51	150	69	1478	20 19 10	5	631	4 2 11	351 7 6
Attingal .. .. 13 Out-stations..	1900 ..	2	..	..	7	21	6	1	120	1045	26	563	24	485	..	1	112	..	24 2 3
Quilon .. .. 20 Out-stations..	1821 ..	1	..	..	28	42	5	3	472	3215	24	1268	43	1204	22 8 2	1	330	..	116 3 5
Totals ..	..	12	4	19	270	440	115	72	8668	66397	160	4037	344	11778	128 5 8	36	4545	12 2 11	1948 2 6

London

Missionary Society.

THE

ONE HUNDRED

AND NINTH

REPORT,

BEING THE NINTH REPORT

OF THE SECOND CENTURY.

1904.

The London Missionary Society,

LONDON.

year. In this way they form but one class, and can be more easily and effectively taught.

The results of the sessional examinations have been, in almost every case, satisfactory.

Mr. Marshall was not able to give very much time to the institution beyond a general oversight, leaving the teaching in the capable hands of the Rev. Z. Ross.

"The general behaviour of the students has been good. No case has occurred in which more than a word of warning was needed. On the whole, the boys are as respectful, obedient, and hard-working as one would desire. Their physical health has also been good. This is in part due to compulsory cricket, football, and gymnastics. That these are necessary is clearly indicated by the appearance of minor ailments when the principal is absent on tour, and their speedy removal after his return. The students have little love for games, and regard them in the light of a task. They would prefer to lounge about, or to sit poring over their lessons. They are, however, beginning to learn that a vigorous body and clear brain can only be maintained by exercise in the fresh air. Towards the end of the year some gymnastic apparatus was erected for their use, and a proper teacher will henceforth come once a week to instruct them.

"The students have occasionally taken part in evangelistic work in the surrounding villages, and have, on two occasions, gone out on tour with the missionary. Two or three of them have also taken services in the Asthampetty church."

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

REV. JAMES DUTHIE.
REV. A. L. ALLAN.
REV. GEO. PARKER, B.A.
MISS B. BLANCHARD.
MISS B. J. DUTHIE.

Native Pastors.

REV. V. SOLOMON.
REV. J. NATHANIEL.
REV. J. MOSES.
REV. S. YESUDIAN.
REV. C. SAMUEL.
REV. S. VETHAMANY.

Native Assistant Missionary: REV. C. SATTHIANATHAN.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	7
Preachers	44
Christian Teachers	126
Bible-women	23
Christian Female Teachers	28

Church Members	2,119
Other Native Adherents	12,207
Schools	91
Scholars—Boys and Girls	3,443
School fees	£233 6 8
Local Contributions	£636 16 10

TITTUVILEI.

Native Assistant Missionary: REV. M. NALLATHAMBY.

Statistics:

Native Assistant Missionary	1
Preachers	13
Christian Teachers	18
Bible-women	8
Christian Female Teachers	5

Church Members	279
Other Native Adherents	2,178
Schools	27
Scholars—Boys and Girls	715
School Fees	—
Local Contributions	£83 13 4

The senior missionaries of the Travancore Mission, the Rev. J. and Mrs. Duthie, have for long years carried on their work at Nagercoil. They came to England in March, 1902, on a long-deferred furlough, and resumed work at the station in August last year. Consequently Mr. Duthie's report takes more the form of a statement of the present position of the mission, as compared with what it was forty-four years ago, when he first entered upon his work, than an account of what he has done during the year. The comparison is very suggestive and encouraging. The growth in numbers, and in various forms of service, is remarkable.

After Forty Years.

"The accessions to Christianity in this mission, even in our own time, have not been few. We have seen our adherents rise from 16,000 to upwards of 68,000; our ordained native ministers from nil to twenty, at present in service—thirty-five in all having been ordained; our congregations have more than doubled; contributions of the people have been increased tenfold; scholars 10,000 more than forty-four years ago; female education, in boarding and other schools especially. having made good progress; Zenana work had not been begun in those days; and, not further to particularise, our medical mission, commenced at Nagercoil long before such an agency had been employed in other parts of India, though having, at the time I refer to, only a struggling existence, has, in the course of these years, become a most important department of our work, leaving no portion of our whole field unprovided with means for the alleviation of sickness and suffering."

Church Organisation.

The native Christians, drawn as they are mainly from the depressed masses, are naturally very slow in realising responsibility, and have not easily come to understand independence or to practise self-support. These lessons are, however, being learned with increasing clearness every year. Now the mission appears to have attained in matters of organisation and Church government to a position very like that which is being striven after by a large body of the Society's supporters at home. Mr. Duthie writes:—

> "Amongst other signs of progress I have had occasion to notice since our return is the completion of a scheme for the closer union of our self-supporting churches and pastorates, according to which, while examination of candidates for baptism, admission to church-fellowship, and discipline of members, are matters to be left to be dealt with by individual churches, the union is to have the general oversight and control of all those churches in all matters concerning the call, examination, appointment, ordination, discipline, and dismissal of pastors. It is confidently hoped by native ministers, leading men in the pastorates, and missionaries alike, that this union will tend materially to the strengthening and consolidation of the churches."

The District Churches.

The Rev. A. L. Allan's account of the conditions of the churches in the district bears out to the full Mr. Duthie's observations. The Christian community now numbers in the Nagercoil district 7,700 baptized adherents, being an increase during the past year of 458. The number in full communion with the Church is also steadily increasing, the present number being 1,726. These people are, as a whole, very poor, yet their contributions during the year, for all purposes, amounted to Rs. 7,422.

> "A good deal of progress has been made in the erection and improvement of chapels, and of the above sum Rs. 2,248.7 have been spent for such purposes. It is pleasing to witness a steadily growing desire and effort on the part of our people to maintain their own agents, and to provide themselves with better buildings for Divine worship. In quite a number of our congregations, too, within the past few years the people have furnished their chapels with seats, and no longer seat themselves on the floor."

An additional self-supporting pastorate was formed during the year by the union of the church at Puttalam with two others at Sotavilei and Managudy, and Mr. S. Vethamany, who for more than twelve years has been working as catechist at Puttalam, was, at the unanimous request of the people, ordained as their pastor. The other pastorates have each had a good year, and, especially in finance, are in a thriving condition.

The Village Schools.

The seventy-three village schools have been regularly visited and examined by the Rev. C. Satthianathan, whose report on their condition is satisfactory.

> "A forward step was taken early in the year by the pastorates assuming all responsibility for financing their own schools, and also, with the exception of Santhapuram, for their management. Several of our larger congregations, which are not yet pastorates, but which maintain their own evangelist or catechist, have also undertaken to pay their own schoolmasters; but in most cases prefer to be still relieved from the responsibility of managing their schools."

The Boarding Schools.

The boys' home continues increasingly to supply the need for which it exists. There were sixty-five boys in residence from various parts of the district, and larger fees than ever before have been paid.

The girls' boarding-school includes two branches, an English Upper School and a Vernacular Middle School. In both these work has gone on steadily, and good results have been gained. A very important addition to the means of teaching and influencing girls has been brought to a successful completion during the year by Mr. and Mrs. Allan by the erection of a girls' home. The building, which is large enough to accommodate 250 girls, was opened in November, entirely without cost to the Society, and has already 161 inmates, of whom fifty-seven are orphans and destitute children. The orphan children will receive a slightly different training from the others, specially intended to fit them to earn their own living, though they will receive also a good elementary education.

Among the Women.

The work of the Bible-women and Zenana teachers, which has been done on so large a scale at Nagercoil for years, is gradually influencing large numbers who may never become avowed Christians, and seems to draw out the confessions of the hunger and need of many hearts. There are now between 300 and 400 women under instruction. Miss Blanchard's report is full of illustrations taken from the experiences of her helpers of the movement which is going on under the surface, the bitter opposition, the changes in feeling, the longings of the heathen, the simple faith and courage of women who have learned something of Christianity.—

"Sometimes the Bible-women have to put up with all kinds of abuse. One woman at Krishnancoil was a bitter enemy of the Gospel, and whenever she had an opportunity slandered the Bible-women. But one day her only child—a girl—was taken away ill. She called in the native doctor, and he did what he could for her, but she grew worse instead of better. Seeing the Bible-woman in the street, the mother told her how her child was, and asked what she could do. Jesudial said, 'Take her to Mr. Henry, our Christian dresser.' She did so. He examined the child, and found it to be an unusual case. When giving some medicine to the mother, he said: 'You and I must pray about this child. I don't know what is the matter with her, but if we pray, God will give wisdom,' and told her to bring the child next day. The woman went home, and for the first time prayed to the true God. On the following day she took her little one again, and Mr. Henry gave her some medicine, which cured the child. When I saw her she told me how, not long ago, she did all she could to prevent the spread of the Gospel; but because God had been so good to her when she was His enemy, she wanted to love and serve Him.

"Several times they have met Brahmin women who have listened attentively when they have spoken about Jesus Christ. Some have said: 'We want to learn about your Jesus, but we are not allowed to.' One woman begged for a book to read. She said if she was found out she would not be allowed to read anything about Christianity; she knew little and longed to know more, she would get up in the night when all the others were asleep if they would but give her a book.

"Now my women always carry a few Gospel portions with them, so that they may have them to give away on such occasions as these.

"In my last report I spoke of a heathen girl who used to have prayers with her brother every evening. During the year this girl has been married, and has left Krishnancoil, and gone to her husband's village, a place where there is not a single Christian. A few days after she reached her new home her husband and mother-in-law tried to force her to put the sacred ash on her forehead, but she said: 'No, that I cannot do, for I have learnt to know the true God, and will not worship another.' Then her mother-in-law told her that, because she was so obedient, thoughtful, and good in every other way, she would forgive her refusing to do this, and allow her to go unmarked. This girl's simple confession of faith has brought joy to us, for we feel she is letting her light shine there in that dark place, and we do pray that her husband and mother-in-law, through her, may be brought to the Light.

"Whenever our girls are married we give them a copy of the New Testament, for so often they leave their own villages and go to places where there are no teachers; but we feel if they will but read God's Word, He will teach them and bring them to Himself. We are always glad of a little money in hand to buy these Testaments, for every year we lose through marriage several of our girls, and their consequent removal to distant villages."

The Catechists' Class.

Among the various branches of the work which are carried on at Nagercoil are three which belong to the whole Travancore Mission. Foremost for importance in the churches is the catechists' class. This is generally presided over by the Rev. J. Duthie. During his absence on furlough Mr. Hacker, of Neyoor, took his place, Mr. Arumanayagam, the assistant tutor, having also bestowed constant and unstinted care upon their training. Twenty-three men concluded in June last their three years' course of study, and returned to the districts from which they had been sent for training, to enter upon active work.

A new set of twenty-two students have now been admitted for the course of training, all of them men who have already had some experience in Christian service.

The Press.

The Mission Press is another agency of help for the whole mission, which has its centre in Nagercoil, and is presided over by Mr. Duthie. The Rev. G. Parker took charge of the Press while Mr. Duthie was away, loyally helped by Mr. Sebagnanam, the Press writer. Nearly four million pages have been printed; no fewer than ten magazines have been issued periodically.

The Christian College.

The Christian College and boys' school have had a record year. The College classes, which work up to the first Arts examination of the Madras University, have had thirty-two students, as compared with twenty-two in the previous year. The total number of scholars and students rose from 338 to 500.

The University results of the College classes were remarkably good. Of eleven seniors who went in for the examination ten passed. Mr. Parker writes:—

"From a missionary point of view, the College is a valuable agent in two ways, which outwardly are very distinct.

"The classes are attended by Christian and Hindu students, the majority being Hindu.

"The College was established in the hope that through it educated Christian young men might be brought into the ministry. So far, unfortunately, that hope has not been realised, though many have passed from school department into mission service. But at the present moment one student who has passed the University examination has offered himself for service as a preacher of the Gospel. It is an instance all the more gratifying from the fact that he has in no way received aid from the Mission in his education.

"By means of the College, also, we are brought into touch with the more thoughtful of the Hindu youths of the district. As a Christian teacher I value this more and more as time goes on.

"In our Scripture lessons I have endeavoured to maintain an open and honourable relation with these young men. It is the rule of the College that they attend the Scripture lessons. On my part I regard it as a duty to avoid anything like attacks upon Hinduism.

"There is great need at this time for quiet and persistent statement of Christianity among educated Hindus. It is plainly a time for religious questionings. It is almost pathetic to watch the feverish expectancy with which many look to such as Mrs. Besant for such a statement of their religion as will prove its right to an existence in the present day of deeper knowledge. It has been my endeavour to make a simple statement of Christ's Message and work, leaving them to make their comparisons with their own religion. They, on their part, always give a respectful, and apparently very interested, attention, and what I feared at first would be a difficult part of my work has become one of its greatest pleasures.

"The school includes classes from the infants' class to the sixth form, which prepares for the matriculation examination. For the increased number of scholars we had scarcely sufficient room, but we were able to secure an additional schoolroom, which, up to the present, had been under the management of the Nagercoil Church. For the present this has relieved the pressure, but the increase steadily goes on, and before long we shall be again obliged to consider the question of accommodation.

"The work has been very earnestly done by the teacher, and the examination results of the lower and middle schools were very satisfactory, but the High School was not so good. In the matriculation examination we suffered in company with most other schools. The examiners last year apparently decided to stiffen the examination considerably, and only about 17 per cent. of the whole number of candidates passed. In the Peter Cator Scripture examination, which is open to all scholars between the ages of fourteen and nineteen in the Madras Presidency, our boys were again successful. All obtained certificates, and two obtained prizes.

"Scripture lessons are given daily throughout the school, and most of the scholars attend the Sunday-school. It is pleasing to note that the Scripture examinations show a distinct improvement this year."

Training School for Village Teachers.

In connection with this school a training school has been established for vernacular village teachers.

"The schools in such villages are very small, and the standard very low, but it requires a great deal of work and patience to get the children even to attend school. This is important work for the mission, for these schools are often the beginning of Christian work, and, low as the standard is, the children receive enough education to read their Bibles. Missionaries have often told me that these schools affect the congregations in outlying districts considerably. If for any reason such a school has to be closed, the effect is soon noticeable in lack of Scripture knowledge, and very quickly a generation springs up to whom the Bible is a closed book.

"These teachers often act as pioneers. I received the following story from a missionary of one of our largest districts. Two boys who had passed through this school were unable to be employed by the missionary on account of lack of funds. They both, of their own initiative, went out into the most backward villages in the midst of the jungle, and started school work. They would get a little help from the parents of the scholars, and work on for a few months until they could work up the schools to the standard required for Government grant, and with the hope that, after a while, the missionary would be able to help them. This is one way in which our outposts are pushed forward.

"This year, therefore, in addition to the two classes in which general instruction is given, the school includes a training class and a practising school. For the practising school I have taken over from the Nagercoil Church the village school, which is very near to the College buildings. There is every reason to believe that this change will greatly improve the school, and, through it, the work in our villages."

About 100 scholars of the High School, College, and Vernacular School are constantly in residence at the school. The arrangements for supervision of these boys have been greatly improved, and teachers and scholars have been brought into closer and more friendly contact.

"The elder boys are encouraged to take up some definite Christian work. The Christian students of the College teach in the Sunday-school, and the elder boys go to help at services in the reading-rooms or distribute Christian tracts or handbills in the surrounding villages. Here I may add that the school and College has again subscribed for the maintenance of the reading-rooms. This year the collections amounted to Rs. 229."

[For further particulars of the NAGERCOIL Mission, see *Chronicle,* 1903, September, p. 230.]

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER.
MR. ARTHUR FELLS, M.B., C.M.
MR. W. C. BENTALL, L.R.C.P., L.R.C.S.
MRS. BAYLIS THOMSON.
MISS WILSON-GREENE.

Native Pastors.

REV. S. ZECHARIAH.
REV. B. MANASSEH.
REV. T. JOEL.

Statistics:

English Missionaries:—	
Male	**3**
Female	**2**
Native Agents:—	
Ordained	**3**
Preachers	**71**
Christian Teachers	**95**
Bible-women	**37**
Christian Female Teachers	**19**

Church Members	**1,613**
Other Native Adherents	**13,475**
Schools	**58**
Scholars—Boys and Girls	**3,745**
School Fees	**£8 0 0**
Local Contributions	**£362 2 4**
Do., Hospital	**£645 17 4**

One of the most interesting outward and visible signs of the growth of this mission has been the rebuilding of the church at the central station. This was commenced four years ago and was completed just at the end of the year. The first church was built many years ago to accommodate 500 people sitting, native fashion, on the floor. "Now the Neyoor Christian village alone numbers 900, and at our united Communion meetings we need accommodation for a thousand." This is but one illustration of what is seen in many forms. The church at Neyoor is only one of several which are now required in various centres in the district to provide for the needs of the groups of small churches which form circles round a stronger central church. There are now seventy-two Christian communities in the district with a total membership of 1,716 and a company of more than 8,000 who have been baptized. During the past year 529 were baptized, and 103 were admitted to the fellowship of the church.

Winning the Children.

"Connected with every one of our churches there is a Sunday-school and Bible-classes. The week-day teachers hold Scripture classes on Sunday, and many voluntary workers give their services, but with few exceptions our schools are not on the line of Sunday-schools at home. The conditions are very different, but in small groups, on the verandahs in village houses, under trees, on Sunday evenings as well as in our schools and churches, four thousand children within the limits of this district are taught every Sunday about Jesus, the Friend of little children.

"Much earnest effort has been put forth in the training and education of the children of Christian parents, and also of many non-Christian children. There are in this district fifty-eight schools, containing 3,745 scholars—2,615 boys, 1,130 girls—taught by 114 teachers. In these vernacular schools our standard is not high, but if a child goes through the appointed course he is able to read and write fairly well, and to understand simple accounts. The best pupils, in these schools are selected with care, given a training in English, and become our teachers and preachers. The great need is an Anglo-Vernacular school."

The Native Workers.

The staff of native Christian workers required for carrying on this large and widespread work is necessarily considerable. It is satisfactory and encouraging to learn Mr. Hacker's opinion concerning the members of his staff. He says:—

> "I have found them mainly to be anxious to live Christian lives and earnest in their attempts to make known the unsearchable riches of Christ. In September of this present year we gave up ten full days to a convention for the study of Scripture and prayer, in which we were joined by the workers of the Pareychaley district and Mr. Foster, the Pareychaley missionary. The meetings were conducted by Mr. G. S. Eddy, Mr. Azariah, and Mr. J. Yesudhasan. They were remarkable for a spirit of earnestness and consecration, and the results have been seen in more devoted life and service."

Two of these faithful labourers were called home during the year, one of whom, the Rev. P. Yacob, was the grandson of one of the first converts of Ringeltaube. He was educated under the late Rev. J. O. Whitehouse, and had laboured in the mission since 1854. He had been an ordained minister for thirty-seven years, a man of gentle character, piety, and lovableness, who won the respect of all classes in the community.

The churches are trying to realise the importance of not living for themselves, and during the year much effort has been made to extend the Kingdom of Christ around every church. There are two or three devoted voluntary helpers in connection with every place. Once a week the inspecting catechist, with the catechists of each congregation, visits every village in the neighbourhood in rotation, conversing with the non-Christians, and holding open-air services.

A True Convert.

The past year has been marked by a movement of a remarkable character in one part of the district.

> "Some years ago a young man—Devakarnan, who had been a devoted demon-worshipper—became thoroughly converted. He gave up his family shrine, which contained life-size images of Pattrakali—a female deity which is supposed to have great power. This young man, with his family, entered fully into the joy of the Christian faith, and he has been a very useful worker, assisted by his devoted wife. He opened up work in villages composed of weavers, a caste considered a little different from the bulk of our professing Christians, but I cannot see the difference. Some four years ago a whole village of 300 inhabitants came under Christian instruction, and their steady growth has given us much pleasure. This year another village containing 500 inhabitants have accepted a teacher through Devakarnan's influence, and we hear that nearly 2,000 people are ready to follow their example. This movement is on the south-west part of the district, while in the north, among the very poorest of the people, mainly through the influence of the late Mr. G.

James, of our Medical Mission, and continued by his brothers, Mr. G. Daniel and Richard, there are six villages waiting for teachers. We have some voluntary workers who visit those people occasionally, but we need men who can live among the people, and gather them into the fold of Christ."

The Christian Endeavour movement has become rooted, and is growing in strength and efficiency. One of the evangelists is the general secretary for all the societies, and is rendering excellent service to the workers and to the mission by his labours.

Among the Women.

Mrs. Baylis Thomson returned to England on furlough in April, and the supervision of her large staff of Bible-women and village school teachers was laid on Mrs. Hacker, who already had her hands full. Thirty-three Zenana workers have been employed who have visited regularly in 158 villages, and have had 1,314 women under instruction. The village schools contain about 200 children, and have been carried on regularly. There is nothing in the steady, quiet progress of their work to brighten the pages of a report.

The Girls' School.

The Girls' Boarding-school continues to prosper; there were on the rolls at the end of the year 104, of whom fifty-one were boarders. Many more are anxious to come in, but funds are limited. The school is fortunate in having as its teacher Mr. Daniel, who has for more than twenty-five years laboured in it with great zeal and keen interest in the spiritual progress of the scholars. Mrs. Hacker writes:—

"The health of the children has been very good, on the whole, until just before the Christmas holidays, we had a case of measles amongst our boarders, and we thought it best to disband the school at once. The annual examinations were just over, and on their return the scholars are to have their prize distribution.

"The conduct of the girls has been very satisfactory. It is a pleasure to see how many of our elder girls are trying to follow earnestly the Saviour they have learnt to love, and to watch them growing in Christian grace. Their influence and example is for good, and I always feel sorry when these elder girls leave the school, but I am glad they go out from us as Christ's own disciples to witness for Him among their less enlightened sisters and the Hindus around them.

"It has been a great joy and privilege to me this year to accompany my husband into many of the village congregations, and I have been encouraged again and again to see what a good work so many of my old boarding-school girls are doing in these distant places. Many who have married catechists have grand opportunities of serving their Master. In several of the poorer churches the catechist's wife is the only educated woman, and to see how all the women look to her, learn from her, and are influenced by her, is a splendid testimony to the great boon this girls' school is to our district. In one poor congregation, a mere shed was what the people had for God's house, but Gnanasunthery, the catechist's wife, who had learned in our school, was a moving power, getting the women to learn to read, putting the desire in the younger girls to get on with their lessons, so that they, too, might have a chance of being admitted to this boarding-school."

The Medical Mission.

The Medical Mission, which has its headquarters in Neyoor, has long been known as having the most extensive and fully-developed medical work in all the range of the Society's field. It shows no sign of contraction or diminution of usefulness. Early in the year the work suffered a heavy loss in the resignation of Miss MacDonnell. "The well-equipped maternity wards, the staff of trained nurses, the record of hard and untiring work and of starting Sunday-schools for heathen children are all monuments of what she did."

Miss Wilson Greene was appointed to succeed her, and is now actively engaged in the work of the hospital. There has been distinct progress and development during the year, indicated in many ways. A much-needed "operation room" has been erected and equipped at the Central Hospital, and a new and very suitable branch hospital has been erected at Nagercoil. Both were accomplished without any demands on the funds of the Society, largely by the generous kindness of friends. The confidence of the people in the motives of the missionaries, and their appreciation of the value of their help has been increasingly shown by the fact that bad cases are brought to hospital at a much earlier stage than formerly. Thus the report says:—

> "The maternity block is being more and more used. In connection with this work it is impossible to describe the horrible and gruesome tortures, often ending in a frightful death, to which the poor women are subjected by native midwives. Sadly have we missed Miss MacDonnell in this branch of our work, and we cannot but feel that the increasing tendency to bring patients in an earlier and more hopeful condition to the hospital than formerly, is largely the result of her influence."

The Medical Evangelists.

The out-stations are growing, and the Central Hospital is growing, and the need for increased and better accommodation is severely felt in some directions that have not yet been provided for. The work of the medical evangelists is very varied. Dr. Bentall writes:—

"Amongst the Hill tribes, who build their houses in the trees in the jungles, our men are itinerating with medicine and Bible; in the large agricultural districts, stationed in dispensaries some are daily performing the double ministry, while in the larger centres we have our small hospitals, where six to twenty patients can be kept in, attended to, and see the effects of a practical religion. In making my first tour of these thirteen out-stations, with Dr. Fells last May, two things struck me. Firstly, the long distances that patients travelled, often passing Government hospitals on their way to come to the mission dispensary or hospital; and, secondly, in most places the respect in which our dressers were held by the Hindu non-Christian community, occasionally manifested in a most practical way, such as the giving of a piece of land to build a suitable house for the dresser."

A Training Class.

Last year's report spoke of the necessity which pressed for re-opening the class for training medical evangelists. This year the class has been commenced. Out of sixty-five applicants, eleven were selected from various centres of the Travancore Mission, and they have had their first session. Dr. Bentall joined the mission largely that it might be possible to do this work of training. He says:—

"Six months has brought our first session to a close, and we have covered a fifty-lecture course each in physics and biology, and a hundred lectures in chemistry, in addition to which we have done a good deal of practical work in all these subjects, always attaching the greatest importance to this. In the biology, elementary bacteriology in relation to sepsis, with microscopical work, was done, and in chemistry a good deal of simple testing.

"Dr. Fells and I have spent some very happy hours with the men twice weekly over the Old Book; and open-air meetings, daily preachings in the hospital, and morning straight talks before lecture have kept our primary object in view."

The statistics show in another way how the work is growing. The number of in-patients at the central and branch hospitals was 2,014. The out-patients (new cases) numbered 71,872, while 5,223 persons were visited in their houses.

The leper homes, through the continued kindness of Mrs. Pease, working in connection with the Mission to Lepers, continue to shelter twenty-six men and eleven women under the care of the medical missionary.

[For further particulars of the NEYOOR Mission, see *Chronicle,* 1904, March, p. 58.]

PAREYCHALEY.

This district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: REV. A. T. FOSTER.

Native Assistant Missionary: REV. S. MATTHIAS.

Native Pastors.

REV. S. D. SYLUM.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionaries:—	
Male	1
Native Agents:—	
Ordained	4
Preachers	61
Christian Teachers	97
Bible-women	10
Christian Female Teachers	7

Church Members	2,163
Other Native Adherents	20,901
Schools	72
Scholars—Boys and Girls	3,149
School Fees	£80 6 8
Local Contributions	£390 6 6

The importance of the training seminary at Nagercoil becomes more apparent as the reports from different stations record the death of valued workers. Mr. Foster refers to the loss of three of his helpers, each of whom had served the mission for many years. They were all good and faithful men, honoured and beloved. Fortunately for the mission, four young men completed their course at Nagercoil, and returned to the district to supply the vacancies, and four others have gone to take their places.

The majority of the workers seem to be fulfilling their mission earnestly, and as a result of the special meetings held at Neyoor, there has been a general quickening of the spiritual life which has resulted in increased work and more prayer for the churches. The missionary and his helpers are drawing closer to each other in mutual understanding and affection, and their united labours are, in consequence, increasingly happy.

Mixed Motives.

There have been a very large number of applicants for baptism, but the fact that the baptized person has now a recognised status in the eyes of the law as a Christian greatly reduces the value of this movement. There are many who sincerely desire to place themselves under Christian instruction; there are others whose motives are not so satisfactory.

"On all sides people are clamouring for schools. The most ignorant recognise the need for education. The year has seen regular attendance in our schools. Five new schools have obtained Government grant, and have come under the supervision of our mission. We are still unable to do anything regarding our girls' boarding-school."

The Evangelists.

A substantial advance towards efficient work in the district has been made by having four of the evangelists, in charge of groups of churches, settled in houses at their central stations. What this means to the churches and to the workers themselves may be gathered from the report of one of the districts for which provision has not yet been made. The circle of Panichamudu is a wide one, and the Christians are scattered over a wide area. The catechist is at present compelled to reside nine or ten miles away from the central church. Through the year he has walked fully a thousand miles simply to get to and from his work! The Rev. S. Matthias, the assistant to the missionary, has given his time to the visitation of the churches and supervision of the evangelists. He speaks very candidly of the condition of the different groups and their leaders, yet his words might be applicable, with equal force and truth, to some who have had greater advantages than these young converts from heathenism.

"In some of the churches the relation between the people and the agent is nothing like what it ought to be. Want of harmony, sympathy, and mutual good understanding are noticeable features in them. There are other churches that soon get tired of their agents and vice versâ. They are in favour of having new agents, for no solid reason, but whenever their will dictates itself. Another class of churches express a desire for younger agents, being tired of hoary-headed men with firm principles, and who, perhaps, are averse to steer their vessel in the direction chalked out by the younger men. The agents are expected to possess all qualifications, so as to help the people in all their secular difficulties as well. Thus the difficult position of an agent may better be imagined than described."

Signs of Progress.

Notwithstanding these weaknesses, there is much to encourage.

"As a healthy sign of the times, we note with pleasure progress in various directions. Eager desire shown in purchasing Bibles and portions, better observance of the Sabbath, voluntary work, efforts to win the heathen and the backsliders, desire for better chapels, prevention of irregular marriages, devising measures to strengthen the bond of Christian fellowship, and to avoid heathen influences, a better life, etc., mark the present generation of our Christians."

Among the Women.

Mrs. Foster has tried to superintend the women's side of the work as well as the serious claims of her own young children would permit. There are ten Bible-women employed in the district, and twelve girls' schools are carried on in different villages, all of which are flourishing. These schools are at present chiefly in charge of male teachers, but some of the Christian women have been encouraged to give an hour's voluntary instruction occasionally.

Embroidery work has also been encouraged, and there are now seventy workers, who find the help afforded by it a very great boon.

TRIVANDRUM.

TRIVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the Chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes, Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER. | MR. H. T. WILLS, M.A., B.Sc

Native Assistant Missionary: REV. K. P. THOMAS.

Native Pastors.

REV. V. MOSES.
REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. M. KESARI.

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Ordained	5
Preachers	50
Christian Teachers	56
Bible-women	16
Christian Female Teachers	3

Church Members	2,077
Other Native Adherents	15,075
Schools	65
Scholars—Boys and Girls	2,127
School Fees	£24 8 8
Local Contributions	£429 10 9

The study of the progress of mission work among the heathen often suggests interesting and instructive reflections on the course of Church history and the problems of the Church in every part of the world. Human nature is wonderfully alike everywhere, and though the Christian society exists under much more elementary conditions in the lands where Christianity is of recent introduction than in the lands where it has been domiciled for many generations, yet the same forces are at work, and the same dispositions, are manifested, and continually it is found that many are called, but few are chosen.

In the Trivandrum district the year has been apparently one of steady and considerable progress.

> "An examination of the statistics of the district shows that we have four additional catechists and three more schoolmasters than last year, and that there have been added to us 624 persons who call themselves Christians. As evidence of progress within the churches, 390 adults have been baptized, and 123 added to the number of church members, while the native contributions have risen from Rs. 5,070 in 1902 to Rs. 6,201. All these figures together spell 'growth.'"

A Serious Task.

Yet with this growth, questions of policy arise, and indications of human weakness and selfishness and pride appear, which show how great and serious is the task of trying to build up a pure and strong Christian Church among such a people.

> "I wish that I could say that the 624 persons who have joined us during the past year were worthy of being called converts, and that their union with us was the result of a spiritual change. Such, however, is not the case. For the majority, it is only a change of social system. They have elected for interested motives (partly, no doubt, from disgust at their own degraded customs) to call themselves Christians, and throw in their lot with their neighbours of that name. Let it not be supposed that great temptations are offered to them. They are not 'rice Christians,' for no rice, or its equivalent, is given them. As Christians they are obliged to support their churches, to submit to a discipline they never knew before, and they are called upon to make a real severance from their old customs. The advantages they receive are small to our eye, but great in theirs. They are, to a certain extent, cared for. In sickness they are not deserted, and in need they have at least sympathy. Their children are taught to read and write in the village school, and they are armed by this little education against the traders and sharpers who find among these foolish folk a happy hunting-ground. From one point of view, such people are often a perplexity. They come to us, and seek to bring with them as many of their caste customs and prejudices as they can."

The Caste Problem.

The question of caste is also arousing much discussion and much bad feeling among Christians. Poor and depressed as they were in the heathen state, there were grades of distinction and castes which separated them from each other in pitiable pride. They had a hard lesson during the year, the story of which, and the sad result of which, is told by Mr. Parker:—

"The question of caste has been rudely thrust upon us during the past year. The Hindus residing round our church at Balrampuram suddenly objected to our people passing along a road which they had used for thirty years, on the plea that a temple by the roadside would suffer defilement. Our people were assaulted, and the case went to the law courts, and dragged its weary length all through the year. Case followed case, and appeal succeeded appeal, and only at the very end of the year did we get a final decision in our favour. But it was almost a barren victory. Local feeling had been aroused, so that the poor Christians dared not use the privilege won for them. Another result was as unfortunate as it was unexpected. Selfish Christians in our churches began to say that the presence of low caste people was the real cause of all this ill-feeling. 'Let them,' they said, 'be removed from our churches. Give them churches of their own, and catechists, if need be, of their own caste, and we shall not only be free from trouble, but shall soon be joined by many Hindus who now hold aloof."

"This feeling came to a head in one of our churches on the occasion of the celebration of the Lord's Supper. A poor man had just been admitted to fellowship from a mission church carried on by the people themselves, and there was much rejoicing among the godly at this proof of the Divine blessing. One amongst them, however, when he saw that the low-caste man was actually to be admitted, rose up in anger and stalked out of the church. Finding that his wife did not follow him, he returned at the close of the service with a stick to beat her. She was then sheltered and protected by her fellow-Christians, and the husband was 'disciplined' in an unmistakable fashion. I was almost glad that so plain an evidence of these essentially selfish and un-Christian feelings was thus offorded to our people, for it is clear that these ideas, in a less definite form, prevail among many of them. We look with confidence and thankfulness to the growth of the Christian Endeavour movement to provide a check to this worldly policy. Our Christian Endeavour societies now number over thirty, with a membership of about 700, and they consist of the young and enthusiastic of our churches, the 'out-and-out' ones, who seek to practise what they believe. In some of our churches their influence is very powerful, and that influence is always on the right side."

A Faithful Picture.

The following further extracts from Mr. Parker's report describe the condition and character of the churches in the district, and the work that is being carried on by them:—

"The three pastorates in this mission at Nayattankara, Nellikakuri, and Trivandrum City have continued their useful work during the year. At Nellikakuri the people have at length finished the enlargement of their church, which is now a handsome building capable of holding over 1,000 persons. About Rs. 250 was raised for the purpose during the year, which is a large sum for these poor people.

"The churches in the district which are still under the immediate charge of the missionary are of varying degrees of advancement. Some three or four are practically self-supporting, and are nearly ready for self-government, and again, others are in a very low and almost lifeless state.

"In the northern part of the district our work has not been long established. Education is in a terribly backward state. Roads are few, and means of communication difficult, and the whole country is neglected. At a short distance from the capital aboriginal races are found whose primitive bows and arrows still furnish them with food. In our congregations at Paruthipalli, Kattakada, and Veranacavu there are to be found nominal Christians very near the level of savages, and the majority of our people there are deplorably ignorant. The work in these and neighbouring congregations during the year has been patiently and faithfully done. An attempt was even made to reach the Kanikars, a wild hill tribe of aborigines, two youths being sent to accompany J. Lalasa, the Paruthipalli evangelist. The effort was not continued for lack of funds, but enough was done to show that work was possible among them, could we but avail ourselves of the opportunity.

"To the east and south our work has a greater appearance of prosperity. Our people are better educated, and in closer touch with civilising influences. They are nearer to that part of our Travancore mission where the chief of the work has been done for the last 100 years."

The Schools.

Sunday-schools are making progress, and attention is being given to improving the scheme of lessons taught in them. Thirty-seven village schools are also maintained in connection with the churches. The need for trained teachers, even for these elementary schools, is being increasingly felt throughout the whole mission, and Trivandrum has been made the home of an institution for the three Malayalim stations. Mr. Parker has charge of this new effort. About thirty boys are usually under training. Every year some eight to ten youths go out equipped for service, and from these lads we hope to get in future our catechists and preachers.

The City Church.

Work in the city of Trivandrum continues to be exceedingly difficult. The native church comprises a very large number of extremely ignorant people, in dealing with whom infinite patience is needed. There is a general want of knowledge, even of the most elementary truths, and a widespread prevalence of quarrels and scandals. The pastor, the Rev. M. Kesari, has been laid aside a good deal by sickness. Street preaching is regularly carried on eight times a week at fixed places. Mr. Wills says:—

"Very many of those who listen to us are persons from outside Trivandrum, so that our preaching may be exerting a wider influence than we imagine. At the close of the year we were cheered by the visit of a young Christian Brahmin from Madras, who said he had first been led to read the Bible by some words he had heard at one of our open-air meetings ten years ago when he was passing through the town. He has not yet made confession by baptism, but seemed to be sincere. We believe there are not a few like him, lacking the moral courage to openly confess Christ when they know it will mean loss of friends and property, but yet taking Christ as their ideal."

Bible-women.

In addition to the street-preaching, ten Bible-women are labouring in the city and suburbs, and six are at work in the villages. Much faithful work has been done by these women. Backsliding Christians have been brought back, heathen have been led to embrace Christianity. In Trivandrum there are over 300 women and girls under instruction in their homes. Classes for the training of Bible-women and others have been well sustained.

The Boarding School and Hostel.

The hostel for students and the girls' boarding-school in Trivandrum need and deserve far more help than they get, for both are rendering a most important service to the young of the mission, and to the churches through them. The girls' boarding-school is intended to provide for the daughters of mission agents and other girls selected from the country congregations an opportunity for acquiring a good education. They attend the large Government High School for Girls, which is under a Christian lady, and thus get the best education the State can afford. At the same time, they are carefully watched over by Mrs. Wills, under whose care the boarding-school is, and trained in housework, and are surrounded by the atmosphere of an earnest Christian home. There are 158 girls in the school.

The hostel for students has been obliged to raise its fees to help to meet expenses, and as a result has shut out some that would have been glad of such a provision for their need while pursuing their studies in Trivandrum. After the closing of the Government medical classes, and the reduction of the law classes in 1902, the number of Christian students in Trivandrum was greatly reduced. Consequently the hostel has been less than half full. Mr. Wills has had to bear a very heavy burden and personal responsibility for the finances of the hostel.

Among the Lepers.

The Government leper asylum has been regularly visited by Mrs. Wills and the Bible-woman, as well as by the catechist

The Travancore Government makes ample provision for all the physical needs of the inmates, but grumbling and ingratitude are the rule, and they are not easily influenced for good.

"Particularly do we find that the injudicious kindness of visitors has a most demoralising effect on the inmates, especially the women. They will feign extra suffering to obtain money or presents which they will transmute into drink or intoxicating drugs on the first opportunity. Those who, knowing their proclivities, do not lavish gifts upon them, are regarded with great hatred.

"The men are, as a rule, much more reasonable. There being very many more men than women, they do not run the same risk of being spoiled by mistaken kindness. Consequently, while the women, among whom are some nominal Christians, are without exception bitterly opposed to the Gospel, amongst the men quite a number are, we believe, real inquirers, and one or two earnest Christians."

ATTINGAL.

ATTINGAL is mid-way between Trivandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, giving an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: REV. W. D. OSBORNE.

Statistics:

English Missionaries:—		Church Members	121
Male	1	Other Native Adherents	1,076
Native Agents:—		Schools	24
Preachers	8	Scholars—Boys and Girls	613
Christian Teachers	18	School Fees	£9 13 11
Bible-women	7	Local Contributions	£30 16 11
Christian Female Teacher	1		

The work of the mission at Attingal has settled into so steady and regular a course that there seems very little to report. Mr. Osborne is able to give the very satisfactory testimony that his native helpers are giving evidence of a more real appreciation of the spiritual nature of the work, and that their general ability is improving. The Hindu community seems also now to be changing its attitude towards Christianity. The meaning of its great Message is beginning to be better understood, and the character and purpose of its messengers are better appreciated. Among the low-caste people the desire to be received into the Christian circle is embarrassing.

"On every hand villages are open to us, and people are almost clamorous in their appeals for instruction and help. Of course, it must be understood that the Christian religion appeals most powerfully to the depressed classes—the outcasts. To them it comes as deliverance from a condition of bondage, social, mental and religious, which deprives them of any individual freedom or hope of anything better, either in the present life, or the life to come."

Steady Progress.

At first the Christian conceptions of the nature of God and of sin and of the way of salvation are not clearly apprehended, but after a time of instruction and probation there is a gradual change, both physical and mental, as well as spiritual. Mr. Osborne says:—

> "In a few of our congregations, a few Christians are now in possession of small portions of land, upon which they live, and largely depend, for their livelihood. This new condition of life does not deliver them from hard work and many difficulties, but it gives them an independence and a social status which, under old conditions, they could never have enjoyed, so that the gradual improvement here and there of some of our people is in itself an encouragement and a hope for others. The fruit of our efforts in these directions is seen in regular attendance at our services and more intelligent appreciation of our preaching and teaching, and better Christian life, a more ready willingness to help in Christian work, and a more general contribution to our church funds. In 1895, with half the present number of Christians, our collections and school fees inclusive amounted only to Rs. 87, while last year our collections were more than five times that amount, viz.—Rs. 462. In other ways, local funds are established for church purposes, such as thatching, repairs, and rebuilding of our premises. Another important result is in the increased number of adults who are able to read, and as a reward, offered to encourage the people, we have given, at our recent prize distribution, some fifty copies of the Bible."

Eight additional villages, which had long been asking for teachers, have recently been occupied by the mission.

The Bible-women have visited eighty-three villages, and have 109 women under regular instruction.

The schools are evidently making progress. There are 613 scholars in the sixteen day-schools, besides ninety-one youths and adults in eight night-schools. The Government result grant for education this year amounted to Rs. 772. The little industrial school, in which seven boys are being taught carpentry, continues its promising work, and two young men have been taught to be washermen.

Mr. and Mrs. Osborne have, since the new year, left Travancore on furlough, and their work will be superintended during their absence by the Rev. H. Hewett.

[For further particulars of the ATTINGAL Mission, see *Chronicle,* 1903, August, p. 203.]

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionaries.

REV. W. J. EDMONDS. | REV. H. HEWETT (Nedungolum).

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Preachers	28
Christian Teachers	43
Bible-women	6
Christian Female Teachers	5

Church Members	473
Other Native Adherents	3,417
Schools	47
Scholars—Boys and Girls	1,542
School Fees	£35 19 2
Local Contributions	£101 16 8

The results of steady, hard work for several years are now being seen in the development of the mission in this backward district. At the same time, the indications of what might be done if means and men could be furnished are made more painfully clear by the success which has followed the work which has been done.

Good Native Workers.

Mr. Edmonds writes thankfully of the growing earnestness and intelligence of his native helpers. "In the churches deacons and voluntary workers have more readily and extensively aided the agents in the work of the congregations. Many of the younger members of our community—agents and helpers—are, I feel sure, now realising both the necessity for more emphasis upon the spiritual object of our work and for personal devotion to obtain it."

Organisation.

The plan of dividing the district into circles, in which the strongest congregation becomes the centre of several smaller ones, each circle being under the charge of an evangelist, has been proved to be very satisfactory in other districts of the Travancore Mission. It was introduced into the Quilon district two years ago with most beneficial results. There is now a much more frequent and thorough inspection, revision of rolls, and careful examination of candidates for baptism, and this has already had a marked effect upon the congregations. A District Committee has also been formed to advise the missionary on all congregational and financial affairs, and this is most valuable.

By the kindness of various friends, several village chapels have been built, or put in repair, and houses have been built for catechists.

There has also been growth in the area of the work by the opening of new out-stations and growth in the number of adherents baptized and communicants.

Varied and Successful Work.

In Quilon town Sunday attendance, Sunday-schools, and Bible-study have improved. The contributions of the people have increased, and three new converts—the first for many years—have been received into the Church. The night-school work among the out-castes is not only proving attractive for those for whom it is intended, but is yielding fruit in conversions. "Evangelistic work in the jail, in the bazaar, reading-room, and the other eight centres of the town has been well sustained by the evangelist who has been set apart for this work, and by other voluntary workers." There has also been a great and most encouraging growth in the sale of Bibles and Scripture portions. Mr. Edmonds writes as follows of the work outside Quilon:—

> "Similar evidences of life and spiritual growth have been manifested among the district congregations. The plan of dividing up each congregation into sections, and of holding sectional prayer-meetings under the guidance of those who are spiritually-minded, has had good results. Some of those who conduct these meetings cannot even read, but they know lyrics and Scripture verses by heart, and repeat these, and God's spirit has not despised even these weak attempts. The plan, which was introduced towards the end of 1902, of holding regular revival meetings in turn among our congregations has been blessed of God in the spiritual quickening of many. One catechist has been specially set apart for this work. As a direct result some of the young men from the out-castes have become preachers to their own people. The night schools on the hill sides are also quietly aiding us; for by their work many are now learning to read God's Word. Considering the social and moral condition of the people, their ignorance, their poverty, and the small educational qualifications of the majority of the catechists and teachers, the growth during the past few years is, to me, both distinctly encouraging and a sign that God's Spirit is among us. Speaking comparatively, a careful analysis of the condition of each station shows us that one is apparently devoid of spiritual life: four are weak, nine have made fair, six have made good, and six have made excellent progress."

The six Bible-women employed are quietly, but effectively, working among the people. In the country the village day-schools have been well maintained, and the night-schools have been carried on.

The Boarding School.

The boarding-school has again had an unbroken year of work. The greatest number of boarders during the year was forty-seven, being thirty-three boys and fourteen girls.

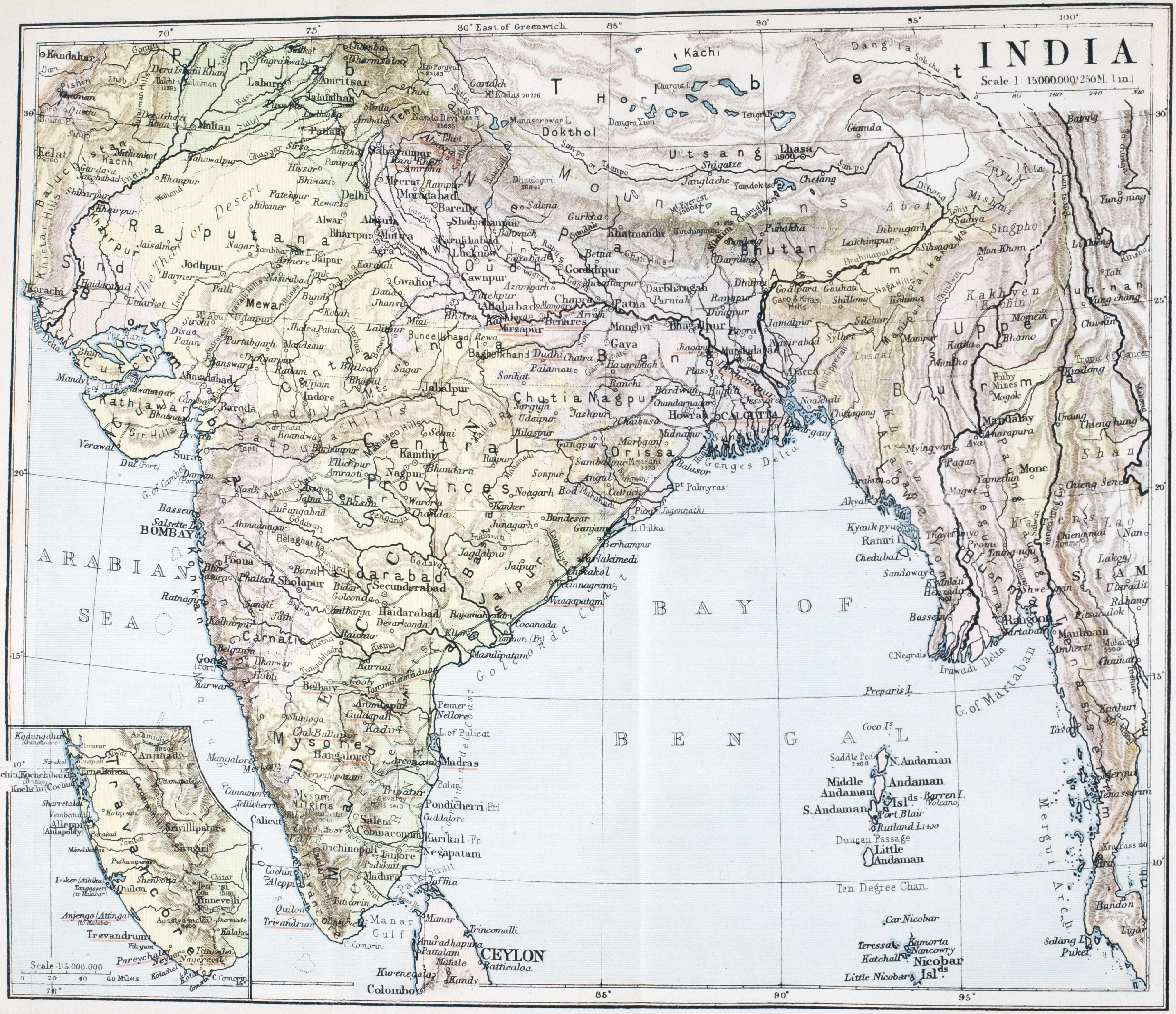
"The spiritual results of the work of the boarding-school are not only now bearing fruit in an increased number of former scholars becoming deacons, voluntary preachers, and leaders of prayer-meetings in the district congregations, but it has been my great pleasure to recently baptize, in Quilon and in the district, a number of our scholars whose parents are either heathen or new converts."

A Cry for Help.

While all this varied work is going forward with such evidence of God's blessing, the cry from this district is the cry which comes from every district in the Travancore Mission, the cry which comes from every district in India where work is progressing. Successful work means fresh openings for work and urgent appeals for more help.

Mr. Edmonds says that ten places within a few miles of Quilon have been appealing to him for teachers, whom he cannot send them, and he tells of one sad experience which is at once an illustration of what has been done in the past, and of the disappointment which inability to respond to appeals brings to the missionary:—

"For some years there were a number of other schools near the town, but after the death of the Rev. J. C. Thompson, May 18th, 1850, all these were closed, and as the result those persons who had been influenced afterwards became Catholics or returned to heathenism. Quite recently the higher class people from one of the villages asked me to begin work again, and one of the chief men, whose father had been a teacher in Mr. Thompson's time, asked for baptism. It is interesting to know that the old church record shows that Mr. Thompson baptized a mother and child on December 31st, 1843, from this village. I was surprised to see his knowledge of the Scriptures, and found that for years he had been reading a Malayalam Bible which his father had received from the missionary. Whilst I was delighted to see his faith, I could not promise him to reopen work. I had to put him off with a half promise. But, to my extreme regret, this man—the result of seed sown fifty years ago—went to the Catholic priest, who immediately baptized him, and the Catholics, through this man's help, are now building a large school in this village. Years ago the Catholics built up their cause in this village, with people influenced by L.M.S. work. To-day, when the children of the men come for help and Biblical teaching, we have, for lack of funds, to look at the open doors and see others entering therein."



INDIA

Scale 1:15000000 (250 M. 1 in.)

30° East of Greenwich
70°
75°
85°
90°
95°
100°
0 80 160 240 320
Punjab
Tibet
Kachi
Thor
Dang-la
Dokthol
Utsang
Lhasa
Shigatze
Mt. Everest 29002
Nepal
Bhutan
Mountains
Abor
Mishmi
Singpho
Assam
Kandahar
Pishin
Quetta
Kelat
Baluchistan
Kachh
Khirtar Hills
Sind
Karachi
Indus Delta
Shikarpur
Haidarabad
Multan
Lahore
Amritsar
Jalandhar
Simla
Tehri
Almora
Patiala
Saharanpur
Meerut
Moradabad
Delhi
Bareilly
Shahjahanpur
Rajputana
The Thar or Desert
Bikaner
Jaisalmer
Jodhpur
Ajmere
Jaipur
Alwar
Bhartpur
Mewar
Udaipur
Agra
Muttra
Gwalior
Farrukhabad
Lucknow
N.W. Provinces
Oudh
Cawnpur
Allahabad
Benares
Mirzapur
Gorakhpur
Khatmandu
Darbhanga
Patna
Gaya
Monghyr
Bhagalpur
Bengal
Darjiling
Rangpur
Dinajpur
Murshidabad
Goalpara
Gauhati
Shillong
Kohima
Dibrugarh
Sibsagar
Sadiya
Lakhimpur
Silchar
Sylhet
Dacca
Noakhali
Chittagong
Lushai
Manipur
Cutch
Kathiawar
Gujarat
Ahmadabad
Baroda
Surat
Diu (Port)
Daman
Verawal
Mandvi
Gir Hills
Indore
Ujjain
Bhopal
Sagar
Jhansi
Jabalpur
Vindhya Mts
Satpura Hills
Central India
Central Provinces
Bundelkhand
Baghelkhand
Rewa
Chutia Nagpur
Ranchi
Hazaribagh
Bardwan
Chandarnagar
Howrah
CALCUTTA
Hugli
Jessore
Midnapur
Balasor
Orissa
Sambalpur
Cuttack
Puri
Pt. Palmyras
Ganges Delta
Nagpur
Kamthi
Ellichpur
Amraoti
Raipur
Bilaspur
Bhandara
Chanda
Berar
Nasik
Aurangabad
Ahmadnagar
Poona
BOMBAY
Salsette I.
Bassein
Satara
Sholapur
Ratnagiri
Kolhapur
Belgaum
Goa (Port)
Dharwar
Hubli
Karwar
Konkan
Haidarabad
Secunderabad
Golconda
Bidar
Kalbarga
Raichur
Karnul
Bellary
Kadapah
Anantapur
Nellore
Madras
Arcot
Bangalore
Mysore
Seringapatam
Mangalore
Cannanore
Tellicherry
Calicut
Nilgiris
Salem
Pondicherri (Fr.)
Cuddalore
Karikal (Fr.)
Tanjore
Trichinopoli
Negapatam
Madura
Tuticorin
Tinnevelli
Quilon
Trivandrum
Cochin
Alleppi
Malabar
Carnatic
Coromandel Coast
Golconda Coast
Jaipur
Vizagapatam
Vizianagram
Chicacole
Ganjam
Berhampur
Cocanada
Rajamahendri
Masulipatam
Ellore
Palk Strait
Manar Gulf
C. Comorin
Jaffna
Manar
Trincomalli
Anuradhapura
Puttalam
Kurunegala
Matale
Kandy
Colombo
Batticaloa
CEYLON
ARABIAN SEA
BAY OF BENGAL
Akyab
Kyaukpyu
Ramri I.
Cheduba I.
Sandoway
Bassein
Rangoon
Martaban
Maulmain
Amherst
Irawadi Delta
C. Negrais
G. of Martaban
Preparis I.
Coco Is.
N. Andaman
Middle Andaman
S. Andaman
Andaman Isl.ds
Saddle Peak 2400
Barren I. (Volcano)
Port Blair
Rutland I.
Duncan Passage
Little Andaman
Ten Degree Chan.
Car Nicobar
Teressa
Kamorta
Nancowry
Katchall
Nicobar Isl.ds
Little Nicobar
Upper Burma
Burma
Bhamo
Mandalay
Amarapura
Ava
Pagan
Mone
Prome
Toungoo
Yamethin
Mogok
Ruby Mines
Kakhyen (Kachin)
Shan
Siam
Chiengmai
Lao
Raheng
Pitsanulok
Uttaradit
Tenasserim
Tavoy
Mergui
Mergui Arch.
Kra Pass
Bandon
Ligor
Salang I.
Puket
Yun-nan
Yung-chang
Batang
Tropic of Cancer
Travancore
Trevandrum
Quilon
Anjengo (Attinga)
Cochin
Alleppi
Kottayam
Srivillipatur
Shenkotta
Scale 1:5000000
0 20 40 60 Miles
76°
10°
C. Comorin

George Philip & Son London & Liverpool

IV.—TRAVANCORE.

Stations	*Missionaries.*
Nagercoil .. (*p.* 198) ..	James Duthie (*m*), 1856. A. L. Allan (*m*), 1883. George Parker, B A. (*m*), 1900. Miss B. Blanchard, 1900. Miss B. J. Duthie, 1901.* *Native Pastors*—V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Yesudian, Zionpuram. S. Vethamany, Puttalam. *Assistant Missionaries*—C. Satthianathan, 1879 (*Tittuvillei*) M. Nallathamby.
Neyoor (*p.* 205) ..	I. H. Hacker (*m*), 1877.* Arthur Fells, M.B., C.M. (*m*), 1892. W. C. Bentall, L.R.C.P., L.R.C.S. (Ed.) (*m*), 1901 Mrs. Baylis Thomson, 1884.* Miss H. Wilson Greene, 1903. *Native Pastors*—S. Zechariah, Neyoor. B. Manasseh, 1879, Attoor. T. Joel, 1903.
Pareychaley (*p.* 211) ..	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trivandrum (*p.* 213) ..	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*—V. Moses, Trevandrum. W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesari, 1894, Trevandrum. *Assistant Missionary*—K. P. Thomas, 1903.
Attingal .. (*p.* 218) ..	W. D. Osborne (*m*), 1893.*
Quilon .. (*p.* 220) ..	W. J. Edmonds (*m*), 1892. H. Hewett (*m*), 1893 (Nedungolam.)

Total.—Twelve English Missionaries; Four Female Missionaries; Nineteen Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
Nagercoil .. 77 Out-stations..	1829 ..	3	2	7	45	126	23	28	2119	12207	12	622	80	2003	233 6 8	11	1440	..	636 16 10
Tittuvilei .. 16 Out-stations..	1866 ..	..	..	1	13	18	8	5	279	2178	2	90	25	519	..	2	196	..	83 13 4
Neyoor .. .. 71 Out-stations..	1828 ..	3	2	3	71	95	37	19	1613	13475	56	1823	50	2615	..	8	1130	8 0 0	362 2 4
Pareychaley .. 85 Out-stations..	1845 ..	1	..	4	61	97	10	7	2163	20901	86	6283	64	2508	80 6 8	8	641	..	390 6 6
Trevandrum .. 64 Out-stations..	1838 ..	2	..	5	50	56	16	3	2077	15075	44	2651	61	1472	24 8 8	4	655	..	429 10 7
Attingal .. .. 13 Out-stations..	1900 ..	1	..	0	8	18	7	1	121	1076	16	549	23	464	9 5 5	1	149	0 8 6	30 16 11
Quilon .. .. 20 Out-stations..	1821 ..	2	..	0	28	43	6	5	473	3417	25	1249	46	1208	35 19 2	1	334	..	101 16 8
Totals ..	..	12	4	20	276	453	107	68	8845	68 329	241	13267	349	11689	383 6 7	35	4545	8 8 6	*2035 3 2

* Of this sum £12 1s. 4d. was contributed by foreigners.

LONDON MISSIONARY SOCIETY.

The . . .
One Hundred and Tenth

REPORT . .

Being the Tenth Report
of the Second Century.

1905.

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

REV. JAMES DUTHIE.
REV. A. L. ALLAN.
REV. GEO. PARKER, B.A.

MISS B. BLANCHARD.
MISS B. J. DUTHIE.

Native Pastors.

REV. V. SOLOMON.
REV. J. NATHANIEL.
REV. J. MOSES.

REV. S. YESUDIAN.
REV. C. SAMUEL.
REV. S. VETHAMANY.

Native Assistant Missionary: REV. C. SATTHIANATHAN.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	7
Preachers	43
Christian Teachers	133
Bible-women	7
Christian Female Teachers	30

Church Members	2,154
Other Native Adherents	7,824
Schools	91
Scholars—Boys and Girls	4,465
School fees	£270 13 9
Local Contributions	£645 14 10

TITTUVILEI.

Native Assistant Missionary: REV. M. NALLATHAMBY.

Statistics:

Native Assistant Missionary	1
Preachers	11
Christian Teachers	16
Bible-women	5
Christian Female Teachers	5

Church Members	265
Other Native Adherents	1,256
Schools	21
Scholars—Boys and Girls	565
School Fees	—
Local Contributions	£79 8 8

The general work at this station is now of such long standing that there is nothing out of the common about any part of it. The Rev. J. Duthie, who, if spared until next year, will complete fifty years of strenuous service, is still exceptionally vigorous, and able to carry out a wide round of duties. He is the tutor of the Theological Class for the training of evangelists, the superintendent of the Mission Press, the general director of the work in the Tittuvelei district, and adviser of the Nagercoil Home Church.

The Nagercoil Church maintains its position as the largest in the Mission. It is entirely self-supporting and prac-

tically self-governing. There has apparently been nothing in the year's history of such a nature as to require special record in a report.

The General Work.

Mr. Duthie furnishes the following brief statements on other branches of the work :—

"Mrs. Duthie and Miss Blanchard have shared between them the zenana work, which has been carried on as in former years. The readers in the Hindu houses have been fully as many as before; and in one part of the town, under Mrs. Duthie, new ground has been broken which is full of promise. One great difficulty in this work is the lack of a sufficient number of qualified, earnest Bible-women; but those employed have worked, on the whole, with commendable diligence and zeal.

"The seven Hindu girls' schools were under our superintendence during the year; but in December we had the joy of welcoming back from furlough our daughter, Beatrice, who will henceforth, as before, superintend this, and also the zenana work. These departments are a most important sphere of effort, and a powerful uplifting and evangelistic agency in the neighbourhood. Two boys' schools have been at work, as usual, and have been the means of spreading the elementary truths of Christianity in the places where they are situated.

"The orphanage has received a large share of Mrs. Duthie's attention; and, while she had some disappointments amongst the children, she has also had great joy in seeing so many growing up under influences which cannot fail to develop and beautify lives which, but for this institution, must have been neglected and uncared for.

"The lace workers in the town have been superintended as in past years, and the profits devoted to female education."

Among the Women and Girls.

Miss Blanchard supplements Mr. Duthie's statement about the work of the Bible-women. She has had a class with them every Friday morning to prepare the work for the following week, and has found it helpful in keeping the work up to a good standard. As to definite results, it has to be confessed that there is much to dishearten, for though about 250 women and girls are under regular instruction none of them have avowed themselves followers of Christ. Yet this is not much to be wondered at when the conditions of their life are known.

At Kottar "most of the children learning are married, although many of them are not yet ten years old. There is one little girl of about eleven years of age, a widow."

"At Krishnacoil many seem to know the way, but have not the courage to walk in it. Some of them tell me they believe in Christ; but then they say: "But, teacher, do you know what will happen if we become Christians? We must give up our caste; and not only that, we shall be driven from our homes.' "

At Vadivisuram work has been carried on for some time with very little result:—

"Now we know of three women who all seem to have a real desire to know the truth. One a married woman, one a widow, and the other an unmarried girl. The first is perfectly convinced the Christian religion is the only true one, and Jesus Christ the Saviour of the world, but she still holds back from making any kind of public confession, because it would mean persecution and breaking caste. She told the Bible-woman one day she would confess Christ if only ten other women would do so with her! The widow is in a most difficult place. Her brother, with whom she lives, is very angry because she is learning, and persecutes her if she shows her interest in Christianity."

At Aruhuvilei the girls' school does not progress because the parents have no interest in the education of their girls.

"There are, however, about a dozen children who have attended regularly, and who have done really well during the year. It is a joy to see these children improving in habits of cleanliness and in other ways, and also to see some of them determined to be Christians, whatever their parents may be."

The Girls' and Boys' Homes.

The Girls' Home and High School and the Boys' Home have been superintended by Mr. and Mrs. Allan. Mr. Allan reports as follows concerning them:—

"In the English High School and Vernacular School departments 276 girls were under instruction at the close of the year. The promotions at the end of the year, the results in the higher classes having been submitted for the approval of the Government Inspector, showed that good work had been done. One girl passed the Matriculation Examination of the Madras University, and she was the one girl from Travancore who obtained a pass.

"The Boys' Home at Nagercoil has continued to meet the need of boys from the villages in the district who aim at passing beyond the very elementary education which is available to them in the village schools, and is a most important auxiliary to the educational side of the work of the Mission."

The Press.

The Mission Press continued its valuable work under the direction of Mr. Duthie, and has issued during the year an aggregate of 568,200 copies of various magazines and other publications for the use of the Travancore Mission.

Higher Educational Work.

No report has been received of the Christian College and Boarding-school, of which the Rev. G. Parker is the head.

The most important educational work which is carried on in Nagercoil is the Theological Class for the preparation of catechists. There have been twenty-one men in the class during the past year. Of these, four came from the Nagercoil district, four from Neyoor, four from Pareychaley, four from Trivandrum, one from Attingal, three from Quilon, and one from Tittuvelei. They had all been actively employed in Mission work in their districts before joining the class, though they enter with very unequal intellectual attainments. Mr. Duthie lays great stress upon a thorough training in the Scriptures and in the power intelligently and effectively to expound God's Word. He is able to say: "It is a joy to us to see amongst the young men now with us signs of a quickened intelligence, growing knowledge, and interest in Christian work, which must surely fit them for better service when their three years of study end and active work in the congregations has to be resumed."

In the District.

The work of the Mission in the district outside Nagercoil has continued under the care of the Rev. A. L. Allan, and all who are interested in the Nagercoil Mission will regret to hear that, in consequence of the state of his health, Mr. Allan finds it necessary to retire from the Mission at the end of the present year.

There are eighty congregations in the district, one new one having been formed during the year, while two others were united together.

It has been a very trying year for the people, yet their interest and sense of responsibility have been well maintained.

> "Almost all our Christian people," Mr. Allan writes, "are dependent on the land, and the year has been to most of them one of more than unusual hardship owing to long continued drought.
>
> "It is evident that our people are realising more than ever their responsibility to maintain their own church ordinances when, under such circumstances, we are able to report that contributions are not less, but slightly more, than last year, which was a record year in finance. Contributions for all church purposes have amounted to Rs.7,442 4 8. But in this is not included what help has been given to the B. and F. Bible Society's Centenary Fund, to the Madras Auxiliary Bible Society, to the Medical Mission, and to the local evangelistic association, which is really an auxiliary of the L.M.S."

This financial progress is not the only sign of vitality in the churches. Considerable progress has been made in the course of the year in the erection of larger and more substantial chapels in several places, entirely without cost to the Society. The statistics of Church-membership also show increase. In the course of the year 555 have been baptized and 125 have been admitted to full membership of the Church.

The village schools number seventy-seven, and are attended by 2,857 children. It is satisfactory to find that the Christian people are gradually waking to a sense of their responsibility towards their children, especially their girls. A considerable increase has taken place in the number of girls attending the schools.

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER.
MR. ARTHUR FELLS, M.B., C.M.
MR. W. C. BENTALL, L.R.C.P., L.R.C.S.
MRS. BAYLIS THOMSON.
MISS WILSON-GREENE.

Native Pastors.

REV. S. ZECHARIAH.
REV. B. MANASSEH.
REV. T. JOEL.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	4
Preachers	69
Christian Teachers	95
Bible-women	38
Christian Female Teachers	17

Church Members	1,677
Other Native Adherents	7,478
Schools	56
Scholars—Boys and Girls	3,770
School Fees	£17 16 0
Local Contributions	£377 11 9
Do., Hospital	£706 1 4

The Rev. I. H. Hacker came home on furlough early in the year, and Mrs. Baylis Thomson was also absent from her post from the same cause throughout the year. The oversight of the district has been mainly dependent on the Rev. A. Foster, of Pareychaley. No report has been received of the general work either in churches or schools.

An Honourable Record.

The venerable pastor of the Neyoor Native Church, the Rev. Samuel Zechariah, resigned his position at the end of the year, after sixty years' service in the Mission, thirty-eight of which have been spent in the ministry at Neyoor. His report of the pastorate under his care is too lengthy to print in full, but it is interesting and suggestive. The church numbers 127 members in a Christian community of 618 persons, i.e. persons who have definitely put themselves under Christian instruction, and are baptized as disciples of Christ.

The work of the church proceeds on very similar lines to those of an ordinary congregation in Britain, and the experiences of the pastor in dealing with the people are wonderfully like what might be written by many pastors in the home lands.

In addition to the ordinary Sunday services there is a meeting every Wednesday evening, a missionary prayer-meeting on the first Monday evening in each month, and a special evangelistic service on Sunday evenings when moonlight is available, and prayer-meetings in the houses of the people. Sunday Schools and Bible-classes are also regularly carried on, and there is a Y.M.C.A. which is presided over by Dr. Bentall. Mr. Zechariah rejoices in the earnestness and fidelity of some members of his flock, but he says candidly of others: "I regret to say that the attendance at the week-night services and other prayer-meetings is not at all satisfactory. We have many careless members in the congregation who generally disregard religious meetings intended for instruction, admonition, and prayers, and look upon them as a great burden."

The Growth of the Medical Mission.

The Medical Mission steadily increases its beneficent work year by year. During the past year 84,859 patients, who paid 135,557 visits, were treated, about two-thirds of the patients being Hindus or Mohammedans. Twelve years ago, when Dr. Fells commenced his work, the number of patients treated was 26,000. A good evidence of the appreciation of the work is found in the fact that less money comes from abroad towards the cost of maintaining the patients than was required when there was only a fourth of the present number. In the words of the report, "foreign funds provide only a little more than one halfpenny for each patient; Government grants, investments, and local subscriptions provide another halfpenny; while the remainder of the cost is borne ungrudgingly by the patients themselves." Moreover, as a large number of the patients are destitute and receive gratuitous treatment, it is evident that their share of the cost is met by the contributions of the rest.

Gratitude.

This spirit of grateful appreciation of what is being done for them and of participation in the burden of helping others has been expressed in various ways, e.g., Dr. Fells says :—

> "In one of our more recently erected hospitals the question of the dieting of in-patients arose. Many could afford to feed themselves, but some were too poor to do so, and for these a small monthly sum was granted from our general funds. Visiting the hospital some months later, I found that the medical evangelist had not needed to spend the diet allowance, for those of the in-patients who were able to cater for themselves gladly provided food for their poorer and less fortunate brethren. The economy of funds was gratifying, but far more so was the spirit of charity manifested—a choice testimony to the Christian influence of the medical evangelist in his hospital."

And again :—

> "At Santhapuram, one of our oldest stations, local friends have rallied round the medical evangelist, and enabled him to tile the dispensary, both roof and floor, without involving the Mission in any expense. Such actions as these speak much of the esteem in which the services of the medical evangelists are held."

At the Central Hospital in Neyoor the accommodation afforded by general and private wards has, during many months been overtaxed, and it has been necessary to place patients on the floor between the beds.

Improved Equipment.

The equipment of the Mission is improving year by year. Two important additions to the accommodation which were mentioned in the last Report have been completed. The much-needed new operating-room at Neyoor, with smaller rooms for the administration of anæsthetics and for the sterilisation and preparation of instruments and dressings, was opened in October. The new hospital at Nagercoil was completed in February; it is entirely for in-patients, and consists of large male and female wards, a smaller ward reserved for students, an operating-room, and four smaller rooms for stores, etc. At Attingal a much-needed and long-sought site for the erection of a hospital has been provided through the generosity of a Hindu gentleman, Mr. Narayana Thumbi.

The branch hospitals have been visited more than once during the year, and, in December, Dr. Bentall took a medico-evangelistic trip for a fortnight with Mr. Edmonds in the district of Quilon, taking two students with him, preaching and dispensing medicines to some hundreds of patients in remote places.

Of the Leper Asylum, Dr. Fells writes:—

"If it is difficult to find many facts of fresh interest to record about our work as a whole, the difficulty increases tenfold when we come to speak of the Leper Asylum. To the onlooker it is a weary monotony, broken occasionally by a sad procession to the graveyard. To those actually in the work, however, it is not so dreary, and a Sunday morning visit to the men's ward is really inspiring, for there is no audience so responsive to the preacher, none that receives with more apparent welcome the consolation and hope of the Christian Gospel.

"At the close of the year we have thirty-five inmates in the asylum, of whom twenty-one are men, nine are women, and five are children. Three have died during the year."

The most important work of the hospitals, viewed as a Mission agency, is undoubtedly that which it is most difficult to write about.

"As regards the spiritual side of the work," says Dr. Fells, "it is most difficult to speak with decision; here statistics are utterly useless. We might quote a definite number of those who in the past year have turned their backs on old paths, and gone forth into new, of those who have promised to place themselves under definite Christian instruction; and yet, in spite of all our careful tabulation, we should probably have missed much of the best work."

The medical class which was commenced in 1903 for the training of native workers has been well maintained.

"As the result of the first six months' work it was found that three out of eleven students were capable of doing better in other positions, and they, therefore, left the class—one reverting to his former appointment in the office where for several years he has rendered valuable service; the second taking up a new work in connection with the hospital; and the third going elsewhere. We were thus left with eight of our own students, and two whom we are training for other missions—one for the American Arcot and one for the Wesleyan. These ten men, though varying considerably in ability, have given a very satisfactory account of themselves during the year. Anatomy and physiology have been the chief subjects of study. In the former the men have put in about eight months of very careful work in the dissecting room, guided by a series of demonstrations.

"The students have spent a considerable amount of time in the hospital, acting as clerks in the wards, recording the history and progress of each patient on the case charts.

"The meetings for Bible study, held each Friday and Sunday, have been times of quiet profit for both teachers and taught, and the students with the medical evangelists have conducted religious gatherings in three or four centres round Neyoor each week. In every respect the work of the class has afforded much encouragement."

[For further particulars of the NEYOOR Mission, see *Chronicle*, 1904, August, p. 204.]

PAREYCHALEY.

This district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary : Rev. A. T. Foster.

Native Assistant Missionary ; Rev. S. Matthias.

Native Pastors.

Rev. S. D. Sylum.
Rev. A. Samuel.
Rev. N. Joseph.

Statistics :

English Missionaries :—	
Male	1
Native Agents :—	
Ordained	4
Preachers	60
Christian Teachers	103
Bible-women	9
Christian Female Teachers	7

Church Members	2,212
Other Native Adherents	12,768
Schools	74
Scholars—Boys and Girls	3,148
School Fees	—
Local Contributions	—

A quiet year of regular and steadily progressive work seems to be the record of this large district during 1904. The missionary in charge has a heavy responsibility, as he is the leader of a band of upwards of 180 native workers in a widely extended area with eighty-six congregations and seventy-four schools. The nominally Christian population connected with the Mission numbers upwards of 22,000, a very large proportion of whom are exceedingly ignorant, and still under the influence of many superstitions. In not a few cases the missionary admits that conversion seems to mean little more than the abandonment of one deity which has failed its devotee at a crucial moment, and the choice of another from whom better things are expected. Imperfect as such beginnings are, many are led by Divine grace through this door into a real experience of spiritual change and a life of faith in Christ. The reports of the various groups of congregations which constitute the pastorates vary very much. Some of the congregations continue in a backward and sluggish condition, but others are evidently improving, and furnish evidence of the growth of Christian life in various directions. In several cases the voluntary activity and zeal of the young men in Christian work is noted. The observance of the Sabbath and regular attendance at worship are growing. In not a few individual cases there have been signs of rare moral excellence.

Some Signs of Growth.

The churches have contributed to the recently-formed Evangelistic Society, in which the whole Travancore Mission has joined, and this year have completed their promised payments. "Roughly speaking, the churches of this district have contributed £30, while, in addition to this sum, the agents have given no less than £50."

Self-government is also now beginning to be recognised as something to be aimed at by the self-supporting churches, and though they are still a long way from a position which would indicate a considerable development of character, they are gradually reaching out after it, in common with the churches in other districts in connection with the Union which has been formed among them.

Education in this district is mainly elementary. There are sixty-four village schools for boys and eight for girls, with an attendance roll of 2,493 boys and 655 girls. There are also two Anglo-vernacular schools for boys at Pareychaley and Martandam, with 308 pupils. Of these two schools, the one at Pareychaley is doing well, a number of the most promising village boys being drafted off to it. The Martandam school has been in a condition of reorganisation which will ultimately be for its permanent benefit.

The Travancore Government has reduced its grants for education from two-thirds of the teacher's salary to one-half, thus throwing a considerable additional burden on the people, and not a few of the schools in weaker or more backward centres will suffer, at least for a time.

Women's Work.

Mrs. Foster has continued her superintendence of the women's branch of the Mission.

The Bible-women, of whom there are nine, have continued their house visitation, Sunday School teaching, and preparatory classes for church membership. The district is so large, and they are working at such widely distant points, that it has been impossible for Mrs. Foster directly to superintend their labours, and she makes a very strong appeal for a lady missionary to devote herself entirely to work among women. The women of the Christian congregations are so ignorant, and the conditions of their lives are so depressing, that they sorely need the wholesome, refining influence of a lady going in and out among them.

The twelve girls' schools are flourishing, and it is very satisfactory to read that "three women have given voluntary work (in teaching sewing) through the past year in schools where there are girls but no female teachers, and now in only two schools there is no sewing taught, but we hope this year to get two women to offer their services for these."

Sixty women are now engaged in embroidery work under Mrs. Foster's direction. This year the industry has been more than self-supporting, and it is of great value in many ways as a means of elevating the workers. Mrs. Foster writes:—

> "As usual, they have walked into the head station every fortnight to bring and fetch their work, some doing as many as twenty miles in the day, in spite of the great heat. When a sufficient number come, we have a little service, taking a series of lessons from 'The Women of the Bible,' thus giving the women something good to think and talk about on their long walk back. Owing to steady, regular work, the women have improved greatly, and the embroidery has been much admired. One new item in connection with it is the starting of a fund for the poor. This year the women gave from their earnings sufficient money to buy twelve cloths (native dress) for very poor women in the district, which were distributed on Christmas Day, and gave great happiness.
>
> "We feel this to be a valuable branch of work, for it not only gives employment and regular earnings, teaching habits of cleanliness, but keeps us in touch with the women folk throughout the whole district."

TRIVANDRUM.

TRIVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the Chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER. | MR. H. T. WILLS, M.A., B.Sc.

Native Assistant Missionary: REV. K. P. THOMAS.

Native Pastors.

REV. V. MOSES.
REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. M. KESARI.

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Ordained	5
Preachers	47
Christian Teachers	56
Bible-women	14
Christian Female Teachers	3

Church Members	3,013
Other Native Adherents	8,800
Schools	63
Scholars—Boys and Girls	2,005
School Fees	£47 10 0
Local Contributions	£382 13 9

Both the missionaries in this district describe the past year as one of normal conditions, without anything unusual or outstanding. In Trivandrum itself anything like vigorous aggressive work has been difficult in consequence of the lack of helpers. The Rev. V. Moses retired from active work in February. Mr. Nathaniel left in July to help Mr. Hewett at the new station, and in the same month the Rev. M. Kesari, the pastor of the City Church, retired after serving the Mission in various offices for more than forty years. His son will succeed him in the pastorate, but he was away in Madras the greater part of the year, studying. Street-preaching and house-to-house visitation have been carried on as regularly as the paucity of help permitted. Two of the villages in the suburbs, in which there are small congregations, no longer receive help from the Mission, partly because of shortness of funds, and also because it is increasingly evident that these congregations were formed by malcontents, who split off from neighbouring churches on the ground that men of inferior caste had been admitted!

The Church in the Capital.

The native church in Trivandrum has made generous provision for its aged and infirm pastor on his retirement, and has been wisely guided and cared for by Mr. Devadasen, the catechist, and by faithful deacons, and has kept well together. In fact, there is more union and more of the spirit of friendliness among the different sections of the church than there has been for some time past. The Sunday School has been steadily carried on. For the first time for several years, candidates were prepared for the Peter Cator Scripture Examination, Madras, and four succeeded in passing. In addition, thirty-one scholars passed the examination of the Indian Sunday School Union.

The erection of the Mateer Memorial Church made great progress during the year, and it is hoped it will now soon be completed.

The hostel for students is used and appreciated by many Hindu as well as Christian students, but the changes in the curriculum of the Government College have reduced the number of the students in Trivandrum, and have necessarily affected the hostel injuriously. There was a monthly average of thirty-five in residence, which, unfortunately, is not enough to pay expenses.

Women's Work in the Capital.

A lady missionary is greatly needed to superintend and develop women's work in the city of Trivandrum, though this branch of the Mission is cared for by Mrs. Wills with great earnestness so far as her strength will allow.

"Mrs Wills has continued to give much earnest effort to the difficult work of training the Bible-women. Most days have seen her out visiting the homes of both Christians and non-Christians. It is thankless work for the most part, but must tell in the long run. She has looked after the Girls' Society of Christian Endeavour, which has some sixty members.

"Girls' Boarding School.—Some twenty girls have been added to the total in the school, there being at the close of the year some eighty altogether. The school can report progress in every way. A hostel for teachers and senior girls has been opened, room being provided for ten or a dozen. It has already proved to be of use, and may soon have to be extended.

"Leper Work.—Mrs. Wills has superintended the work of the two agents who visit the Government Asylum, and has herself paid frequent visits to the place. She is glad to be able to report a different spirit among the inmates. More than one has died professing to have accepted Christ."

Outside the City of Trivandrum the Mission district continues under care of the Rev. A. Parker. What it means may be gathered from the following summary in the Report:—

A Large Parish.

"Our Mission now includes fifty-three congregations. There are four ordained native ministers, five evangelists, thirty-seven catechists, fifty-six schoolmasters, and seven Bible-women employed, with a large number of voluntary workers. A wide region in the north and east of the district is practically unexplored country, in which the people live almost in a state of savagery.

"The total number of Christians under our care in this district now number 14,758, of whom 2,151 are communicant church members, 5,673 are baptized, and 6,924 unbaptized adherents. The fifty-three congregations into which these are gathered vary in size from a score or two to nearly a thousand. Each one of these is a little community equipped more or less completely to educate and civilise, as well as Christianise, its members. Every individual has to contribute according to his means to the upkeep of school and chapel, and to the support of teacher and catechist or pastor, and they take a lively interest in the day-school, where their children get the rudiments of education intended to fit them for the battle of life. The past year has been a normal one for work and progress. We have admitted to church membership 122 persons and baptized 307 adults, and the total number of adherents has increased by 375, which is about our normal rate of increase."

Appreciation of Native Helpers.

Mr. Parker speaks in warm terms of appreciation of the services of his assistant, the Rev. K. P. Thomas, and of the travelling evangelist, Mr. Moses Walsalam. Mr.

Thomas is constantly at work among the churches which have not yet become strong enough to be grouped in self-supporting pastorates. He has been most useful in settling disputes and deciding cases of discipline. In more directly spiritual labours his services have been of great value in advising and helping the catechists in their dealings with their congregations.

Mr. Walsalam moves about the district constantly, and, having a reputation as a vernacular poet and musician, attracts to him many thoughtful natives, with whom he has many conversations on spiritual things. He finds among the more intelligent classes a readiness to regard Christ as a true teacher, and a growing dislike to idolatry and ceremonial observances. In too many cases this change is mainly intellectual, and is not accompanied with any deep spiritual conviction of sin or desire for salvation.

"It is an interesting fact," says Mr. Parker, "that nearly one-half of the Malayalam Lyrics contained in the book used by our own Christians, and those of the C.M.S. in North Travancore, have been composed by Mr. Walsalam, and this gift of poetical composition gives him a unique influence with natives, especially the more intelligent, who can appreciate his gifts. His services to the Christians are no less valuable. It is his custom to spend some time in each church, and, as his preaching is fresh and unconventional, it never fails to arouse interest. To our catechists, who are so apt to become formal and dull, such preaching is a good object lesson. By his magic-lantern and by the distribution of vernacular tracts and Scripture portions, Mr. Walsalam reaches many who would otherwise never hear or regard the Gospel."

The Character of the Churches.

The pastorates, of course, represent the most enlightened and earnest of the Christians, and it is satisfactory to find that they continue to give evidence of steady progress in numbers and efficiency, and in real care for their non-Christian neighbours. The other churches vary very much in size and in quality. Some have advanced so far that they are very near the self-supporting stage; others consist of converts who have only recently come out of a degraded condition of heathenism. It is interesting to observe how soon the elevating influence of the Gospel is manifest, even among the most ignorant, e.g. :—

"At Neduvengad, M. David has had a trying, but, on the whole, a successful year. The church is surrounded by ignorant and fanatical Mohammedans who occasionally interfere with the poor people as they pass to and from the church, especially at such times as marriages. The police seem powerless to protect the poor people, notwithstanding appeals to them. A less tactful man than the present catechist would have a bad time. The congregations consist almost entirely of people just emerging from savagery, but there has been a marked improvement during the year in their condition. They are cleaner and more attentive, eager to learn and ready to follow good guidance. The attendance at public worship has improved, and many are seeking instruction for baptism and admission to the church. Nearly one hundred new adherents have been added to the congregation during the year."

Hostility of Heathen.

The hostility manifested by these Mohammedans is, unfortunately, becoming common among the caste people against the low castes when they see them progressing. The entrance of Christianity into many parts of the district becomes a constant battle for the most elementary rights of man. Describing the condition of a number of the little congregations which are near to each other, Mr. Parker says:—

"The whole of this region is for the most part jungle land, which is slowly being reclaimed by the hard toil of the poor ryots. In the hollows are little stretches of rice land, owned by Sudra farmers, but the less productive dry lands are left to these poor children of the soil. A part of our work is to help these people in acquiring these waste lands for their own use. The Government rules for registration, etc., are fair enough, but the ignorance of the people, the craft and greed of the better castes, with the intricacies and delays of the legal processes, all conspire to make it hard—indeed, well nigh impossible, for these poor people to get their rights. When craft and guile will not suffice, violence has often been used, and families driven from land that they have made valuable by the toil of years, and that by men who will not even permit them the common rights of manhood. Within the memory of men not yet old, these poor folks were the legalised slaves of the so-called better castes, and were sold as cattle from place to place. What wonder, then, that their quondam owners resent the independence of their former serfs, and what wonder, on the other hand, that these same outcastes should take refuge in the Christian fold, where, at least, their common humanity is recognised, and they get sympathy, education, and the blessings of the Gospel."

Evidences of Growth.

The signs of progress are varied. Among them is the evolution of the place of worship from a simple shelter consisting of a rough thatched roof supported on poles, with low mud walls at the sides and ends, to the substantial building with solid walls and good doors and windows, good tiled roof and floor, and general air of prosperity. Then follows the erection of a separate schoolroom in order that the church may be properly kept.

The growth of the spirit of self-government is another sign of advance. Mr. Parker writes:—

"As far as possible, the members of each little church, with the deacons and catechist, confer in all matters affecting the discipline of the members, and the maintenance of the church and the Sunday and day-schools. Matters of importance are sent up to the District Council, of which the missionary is the president. During the past year we held for the first time a conference of representatives chosen from all the churches, who met to the number of a hundred on December 15th. The day was spent in a friendly discussion of various matters affecting the conduct of church business and public worship. Nor were deeper and more spiritual themes omitted. We were happy in having Mr. Wills and his workers with us, as well as the local Salvation Army officer, who joined us in the concluding meeting. It was an experiment which we look back upon with satisfaction. The representatives of churches often as much as thirty miles apart, and even further removed in point of social advantages, met together on equal terms, and it was felt that not uniformity alone, but a living and spiritual unity was brought nearer realisation by means of the conference."

Educational Developments.

The new education code of the Travancore Government has produced results in this Mission similar to those experienced at Pareychaley, but which were certainly not contemplated by those who made the new law. Hitherto grants have been made to elementary schools for the backward classes, equal to two-thirds of the salary of the teacher. Now a distinction has been made by which certain of the backward classes are no longer placed in this category in the eye of the law, but have the same recognition as the caste people. Those who are thus recognised pay for the honour by a reduced educational grant, while the rest have the grant raised to cover the whole of the teacher's salary.

It might be thought that those whose educational grant had been reduced would demur, and that the others would be pleased. On the contrary, it is felt to be worth bearing a heavier burden in return for fuller recognition, while the social distinction raised between different sections of the same class has offended those who are to get the larger help.

There are thirty-eight vernacular schools in the district, with fifty-three teachers. Special attention has been given to the Scripture teaching, and as the Government now insist on the entire exclusion of religion from the six hours of secular teaching, arrangements have been made to devote the first half hour of every day in each school to religious instruction. The India Sunday School Union has instituted an examination for scholars which has proved a great stimulus to Sunday School work.

"The Union makes excellent arrangements for the examination, so that not only children, but even adults who cannot read or write, but who receive verbal instruction in the lessons, may take the examination. In this way we have had the unusual and pleasing spectacle of fifty-six adults, quite innocent of education, coming up for a *viva voce* examination of Scripture, and, what is more, forty-three passed, of whom two gained full marks. Out of the total of 481 candidates of all grades who presented themselves, 257 passed, each of whom received a handsome illuminated certificate."

Care for the Women.

Mrs. Parker, who has superintended the work among women, reports as follows:—

"The six Bible-women and the deaconess have continued their work amongst women and girls faithfully throughout the year. A great deal of church work devolves upon these women, for many of the poor Christian women in the congregations are very ignorant, and sorely need the teaching they receive from the Bible-women. Prayer-meetings, Bible-classes, and sewing-classes have been held regularly week by week amongst the congregations fortunate enough to possess a Bible-woman. The sick have been visited, the dying comforted and strengthened, and the heathen who have acknowledged Christ have been prepared for baptism in classes specially held for them by the Bible-women. In several of the reports before me, the Bible-women speak of various families, who had backslidden from Christianity, having repented and come back, while others tell of whole families of Hindus, who, having received their teaching, have professed Christianity, and now attend the church services held in their village.

"Besides the care of women in the churches, the Bible-women have visited the heathen villages of their districts, and taught in the houses and market-places, not always welcomed by the women who heard them, and sometimes even obliged to endure hardship for their 'boldness' in preaching. In some cases their teaching has aroused feelings of violent opposition among some Hindu women, who have torn up the tracts given them, and scattered the pieces in anger before the givers. Some better inclined have expressed a desire to become Christians, but hold back, because they cannot sit down in a church where people lower in the social scale are sure to sit down with them. Perhaps nowhere is the ancient barrier of caste so firmly clung to as in this country, where the castes are lower than anywhere else in India. Work among Mohammedan women has not been encouraging."

ATTINGAL.

Attingal is mid-way between Trivandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,635. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, giving an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: REV. W. D. OSBORNE.

One Native Ordained Pastor.

Statistics:

English Missionaries:—		**Church Members**	**120**
Male	**1**	**Other Native Adherents**	**627**
Native Agents:—		**Schools**	**21**
Ordained	**1**	**Scholars—Boys and Girls**	**483**
Preachers	**7**	**School Fees**	**£10 10 11**
Christian Teachers	**17**	**Local Contributions**	**£19 17 10**
Bible-women	**6**		
Christian Female Teacher	**—**		

No report has been received from this station. The Rev. W. D. Osborne left on furlough before the end of the year, and the Rev. H. Hewett has been taking charge of his work.

NEDUNGOLUM.

Missionary: Rev. H. Hewett.

Statistics:

English Missionaries:—		**Church Members**	**61**
Male	**1**	**Other Native Adherents**	**259**
Native Agents:—		**Schools**	**10**
Preachers	**4**	**Scholars—Boys and Girls**	**230**
Christian Teachers	**9**	**School Fees**	**£7 4 0**
Bible-women	**1**	**Local Contributions**	**£12 0 4**
Christian Female Teachers	**1**		

No report has been received from Mr. Hewett of the commencement of his work.

QUILON.

Quilon is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: Rev. W. J. Edmonds.

Native Assistant Missionary: Rev. Isaac David.

Statistics:

Engish Missionaries:—		**Church Members**	**452**
Male	**1**	**Other Native Adherents**	**1,983**
Native Agents:—		**Schools**	**55**
Ordained	**1**	**Scholars—Boys and Girls**	**1,633**
Preachers	**27**	**School Fees**	**£24 0 0**
Christian Teachers	**35**	**Local Contributions**	**£109 2 4**
Bible-women	**6**		
Christian Female Teachers	**6**		

Two important events marked the history of the year in this Mission, and have, in their own way, important bearing on the future development of the work. The first was the handing over of two churches and schools and the southern portion of the district, i.e. the part furthest from

Quilon, to the Rev. H. Hewett, to form part of a new district, of which he is to have charge. This reduction of area and release from a certain responsibility enables the missionary to turn his attention to a needy portion of the district, very near to Quilon, which was referred to in the last report as having been occupied long ago, and retreated from in 1850 in a period of retrenchment.

The other event was the ordination of Mr. Isaac David as assistant missionary. In a district of such extent, with many congregations of poor and ignorant people scattered in various parts of it, the task of the missionary as chief instructor, counsellor, and pastor becomes an almost impossible one, unless he has help. For seven years there has been no assistant in Quilon, and before that time the chief workers were all men from South Travancore. Mr. Isaac David belongs to the district, and "has, during many years of service, most satisfactorily filled every responsible post in the Mission." He is now settled sixteen miles from Quilon, in the midst of the district churches, and is thus able to render material service to the missionary and to them.

Mr. Edmonds has had charge of the district for six years, and he is able gratefully to say: "From many points of view the past year has been the best of the past six years."

New Mass Movement.

There has been a mass movement towards Christianity among the Puliars, a very low-caste and ignorant people living by the sea. Mr. Edmonds writes:—

> "In 1903, I baptized the first of this community in Quilon; during this year nineteen others have been baptized at a place some seven miles from here. At two other places, eleven and twenty miles away, I have started schools for these poor and degraded people, with good results, and the best of prospects. In the same way, in eleven other villages, and within twelve miles of Quilon, schools, and ultimately congregations, can be started among this section of the poor people. The Government have promised us full salary grants for the teachers; but money will be required for the purchase of lands, erection of schools, houses for the agents, and for the prosecution of religious efforts. It is a unique opportunity for Christian enterprise and love."

The Native Evangelical Society of the Travancore churches, which was started three years ago, decided to commence a station among the backward people of the Quilon district They started work in a village about six miles from Quilon. A church has now been established, and steady progress is being made.

The desire to learn among the adults has found expression in the remarkable development of Night Schools. Five years ago there were five schools with seventy scholars. Now there are twenty-six schools with 402 scholars.

> "With the exception of three special cases, no financial help is given from the Mission beyond the purchase of a lamp and the monthly supply of oil. In these sheds 183 Christian and 220 heathen lads and men are learning the elements of knowledge and of Christianity. Undoubtedly, they are a powerful help to the churches. They teach the adult converts; they attract the heathen by their practical help; and, above all, they provide opportunities for voluntary service for our young men of the poorer classes who have received the benefits of education. The higher classes would spurn their help, even though they needed it, for it would, in their opinion, pollute them. This kind of Christian service is also an invaluable aid to the development of the Christian life of the people; it shows them that they need not always be tied down to receiving help. They can give it to others, which is a new experience to the giver as well as to the receiver."

Vitality and Progress.

The past year has seen a wholesome improvement in the development of local responsibility in the churches. Six-monthly business meetings have been commenced in every station where a catechist is resident in charge of several congregations. "The result of this change," says Mr. Edmonds, "is most encouraging. Incomes have increased, the people are pleased, and begin to feel that they are responsible; the agents have been assisted, and with due supervision the experiment promises great success."

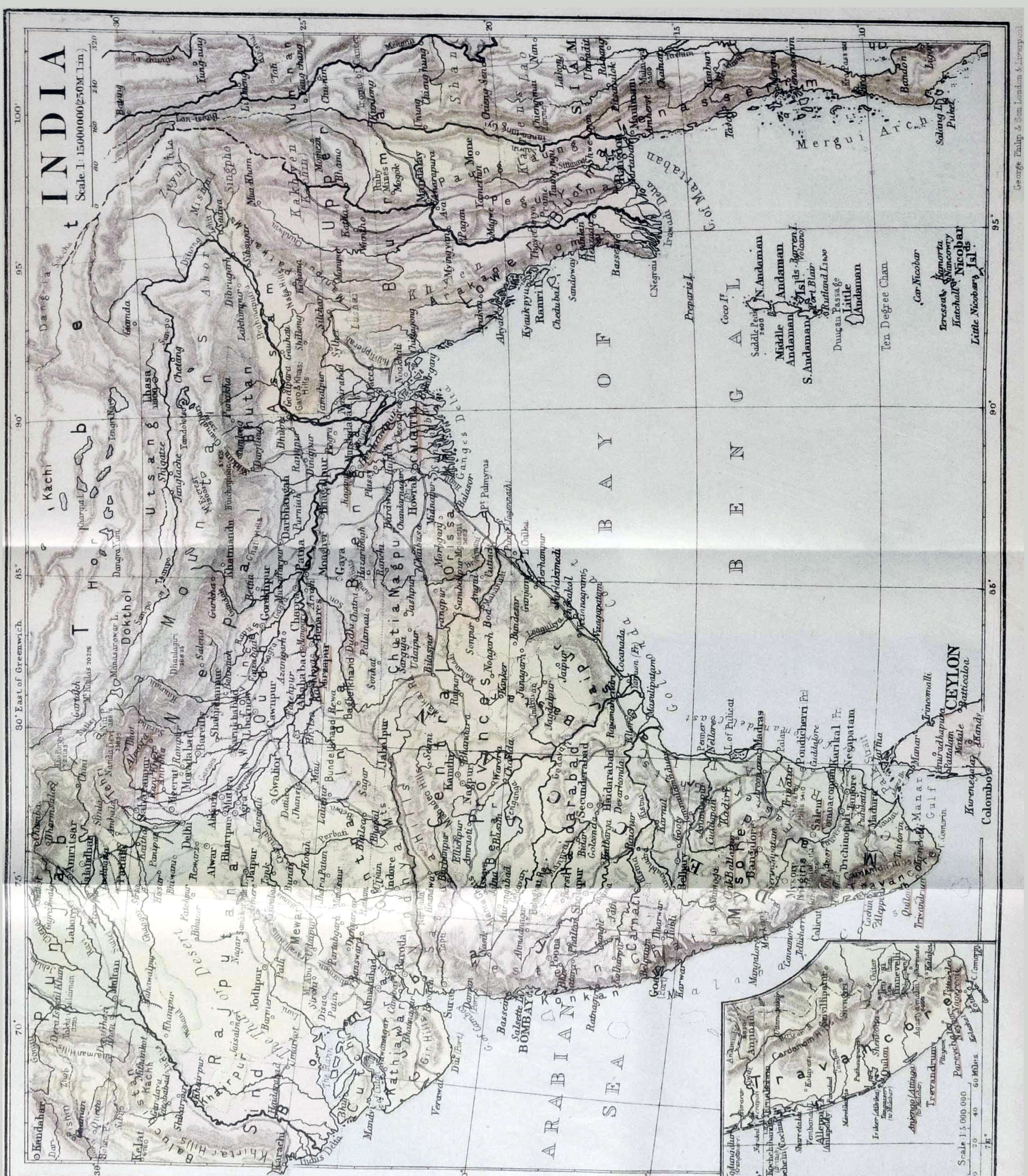
The hostility of the high-caste people to the advance of the low castes is very great, and shows itself in many forms of persecution and tyranny, and this state of things seems to get worse instead of better. The only satisfaction that can be obtained from it is the evidence that Christianity is exerting an increasing influence.

The six Bible-women have been quietly and steadily at work. They are sometimes badly received, but generally they get a kindly welcome, and the need for their ministry is constantly being proved.

The boarding-schools are progressing very satisfactorily. The number on the roll at the end of the year was sixty-nine boys and twenty-one girls, of whom twenty-five boys and eight girls were boarders. Four boys who were sent up to Trivandrum to be trained as teachers have returned, three of them having successfully completed the training course. These are the first lads from the low-caste people to pass this examination.

Finally, there has been evidence of increased earnestness and appreciation of the means of grace. Mr. Edmonds says:—

> "Our country congregations have become more reverent and cleaner, although there is still much to be desired in these respects. There has also been a real advance in the desire for baptism. This is not confined to the young, who, unless baptized, cannot get married. Adult baptisms number 128 this year, or nearly double the total for the previous year. Some of these were rejected several times; and many who are now awaiting baptism who also have been deferred. In addition to these we have received forty-five into church fellowship, most of whom are young people, who, owing to their education, are able to apprehend Christian truths in a way impossible to many of their parents; ninety-two are now applying for membership. These are the young men who are working in the night schools, and conducting such useful prayer-meetings in the houses of the people. For these tokens of the Divine presence, we thank God, and, encouraged, we press on."


INDIA
Scale 1:15000000 (250 M. I in.)
90° East of Greenwich
T h i b e t
Utsang
Lhasa
Dang-la
Yunnan
Bhutan
Assam
Kakhyen
Upper Burma
Lower Burma
Shan
Siam
Lao
Arakan
Pegu
Mandalay
Rangoon
Moulmein
Bhamo
Tavoy
Mergui Arch.
Bangkok
Kashmir
Punjab
Amritsar
Lahore
Multan
Delhi
Agra
Rajputana
Jodhpur
Jaipur
Baluchistan
Kelat
Kandahar
Sind
Karachi
Haidarabad
Cutch
Kathiawar
Gujarat
Ahmadabad
Baroda
Surat
Bombay
Poona
Goa
Central India
Central Provinces
Nagpur
Jabalpur
Gwalior
North West Provinces
Oudh
Lucknow
Cawnpur
Allahabad
Benares
Patna
Nepal
Khatmandu
Bengal
Calcutta
Dacca
Chutia Nagpur
Orissa
Cuttack
Balasor
Haidarabad
Nizam's Dominions
Berar
Madras
Mysore
Bangalore
Mangalore
Calicut
Cochin
Travancore
Trevandrum
Madura
Tanjore
Pondicherri (Fr.)
Karikal (Fr.)
Masulipatam
Vizagapatam
Ganjam
Coromandel Coast
Malabar Coast
Golconda
Carnatic
Palk Strait
Gulf of Manar
C. Comorin
CEYLON
Jaffna
Trincomalli
Kandy
Colombo
Batticaloa
ARABIAN SEA
BAY OF BENGAL
G. of Martaban
N. Andaman
Middle Andaman
S. Andaman
Port Blair
Little Andaman
Andaman Is.
Duncan Passage
Ten Degree Chan.
Car Nicobar
Nicobar Is.
Little Nicobar
Coco I.
Preparis I.
Barren I. Volcano
Ganges Delta
Indus Delta
Himalaya Mts.
Vindhya Mts.
Satpura
Western Ghats
Eastern Ghats
Nilgiris
Anamalai Hills
Cardamom Hills
Khirthar Hills
M. Everest
Scale 1:5 000 000
George Philip & Son London & Liverpool

III.—TRAVANCORE.

STATIONS.	*Missionaries.*
Nagercoil .. .. (*p.* 122)	JAMES DUTHIE (*m*), 1856. A. L. ALLAN (*m*), 1883. GEORGE PARKER, B.A. (*m*), 1900. Miss B. BLANCHARD, 1900. Miss B. J. DUTHIE, 1901. *Native Pastors*—V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. C. SAMUEL, Jamestown. J. MOSES, Tamareigulam. S. YESUDIAN, Zionpuram. S. VETHAMANY, Puttalam. *Assistant Missionaries*—C. SATTHIANATHAN, 1879. (*Tittuvillei*) M. NALLATHAMBY.
Neyoor .. .. (*p.* 126)	I. H. HACKER (*m*), 1877.* ARTHUR FELLS, M.B., C.M. (*m*), 1892. W. C. BENTALL, L.R.C.P., L.R.C.S. (Ed.) (*m*), 1901. Mrs. BAYLIS THOMSON, 1884. Miss H. WILSON GREENE, 1903. *Native Pastors*—S. ZECHARIAH, Neyoor. B. MANASSEH, 1879, Attoor. T. JOEL, 1903.
Pareychaley .. (*p.* 130)	A. T. FOSTER (*m*), 1899. *Native Pastors*—S. DAVID SYLUM, 1893, Pareychaley. A. SAMUEL, 1893, Kristucovil. N. JOSEPH, 1893, Irenepuram. *Assistant Missionary*—S. MATTHIAS, 1893.
Trivandrum .. (*p.* 132)	A. PARKER (*m*), 1887. H. T. WILLS, M.A., B.Sc. (*m*), 1892. *Native Pastors*—V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli. S. SUMANAM, 1892, Neyattankara. M. KESARI, 1894, Trevandrum. *Assistant Missionary*—K. P. THOMAS, 1903.
Attingal .. .. (*p.* 138)	W. D. OSBORNE (*m*), 1893.*
Quilon .. .. (*p.* 139)	W. J. EDMONDS (*m*), 1892. H. HEWETT (*m*), 1893 (Nedungolam)

TOTAL.—Twelve English Missionaries; Four Female Missionaries Nineteen Ordained Native Pastors.

* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
NAGERCOIL .. 77 Out-stations..	1829 ..	3	2	7	43	133	7	30	2154	7824	12	600	83	3019	220 13 9	11	1446	..	645 14 10
TITTUVILEI .. 16 Out-stations..	1866 ..	..	..	1	11	16	5	5	265	1266	2	90	19	407	..	2	158	..	79 8 8
NEYOOR .. .. 71 Out-stations..	1828 ..	3	2	4	69	95	38	17	1677	7478	55	1816	49	2714	..	7	1056	17 16 0	377 11 9
PAREYCHALEY .. 85 Out-stations..	1845 ..	1	..	4	60	103	9	7	2212	12788	56	1800	66	2493	..	8	655	..	..
TREVANDRUM .. 64 Out-stations..	1838 ..	2	..	4	47	56	14	3	3013	8899	48	2584	59	1414	31 17 8	4	591	16 1 4	382 13 9
ATTINGAL .. .. 13 Out-stations..	1900 ..	1	..	1	7	17	6	..	120	627	14	466	20	380	9 16 3	1	103	0 14 8	19 17 10
NEDUNKULAM .. 7 Out-stations ..	1904 ..	1	..	0	4	9	1	1	61	289	6	109	9	169	7 4 0	1	61	..	109 2 4
QUILON .. .. 20 Out-stations..	1821 ..	1	..	1	27	25	6	6	452	1983	25	1164	54	1339	24 0 0	1	294	..	12 0 4
TOTALS		12	4	22	268	464	86	69	9954	41144	218	8629	359	11935	293 11 8	35	4364	34 12 0	*1626 9 6

* Of this sum £37 10s. 9d. was contributed by foreigners.

LONDON MISSIONARY SOCIETY.

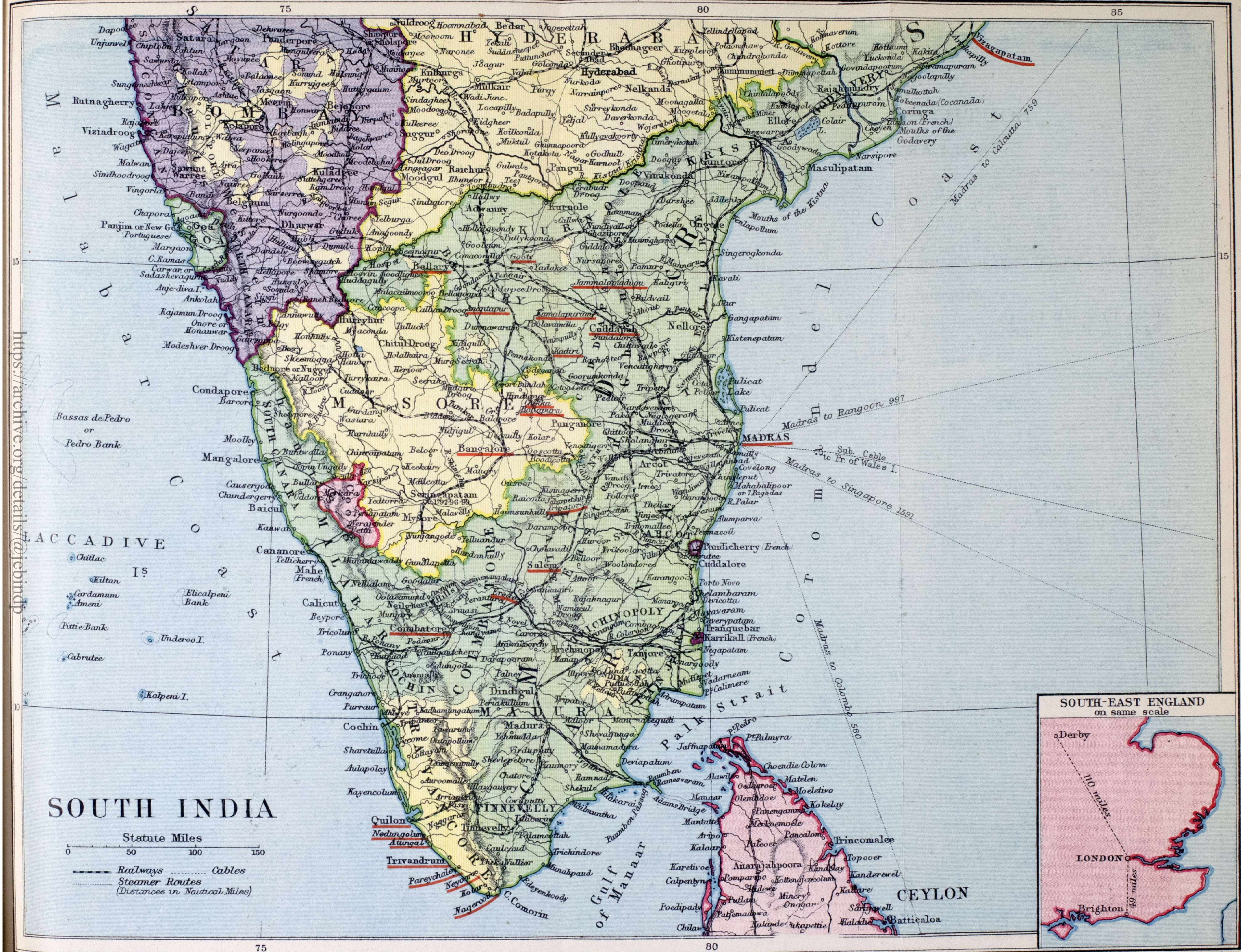
The . . .
One Hundred and Eleventh

REPORT . .

Being the Eleventh Report
of the Second Century.

1906.

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.


SOUTH INDIA
Statute Miles
0
50
100
150
Railways
Cables
Steamer Routes
(Distances in Nautical Miles)
SOUTH-EAST ENGLAND
on same scale
Derby
110 miles
LONDON
49 miles
Brighton
HYDERABAD
BOMBAY
MYSORE
MADRAS
CEYLON
SATARA
KOLAPORE
GOA
NORTH CANARA
SOUTH CANARA
MALABAR
COCHIN
TRAVANCORE
TINNEVELLY
MADURA
TRICHINOPOLY
COIMBATORE
SALEM
NORTH ARCOT
SOUTH ARCOT
CUDDAPAH
KURNOOL
BELLARY
NELLORE
KRISHNA
GODAVERY
Malabar Coast
Coromandel Coast
LACCADIVE Is.
Palk Strait
Gulf of Manaar
Madras to Calcutta 759
Madras to Rangoon 997
Sub. Cable to Pr. of Wales I.
Madras to Singapore 1591
Madras to Colombo 580
Hyderabad
Bangalore
Mysore
Seringapatam
Madras
Pondicherry (French)
Karrikall (French)
Mahe (French)
Calicut
Cochin
Quilon
Trivandrum
C. Comorin
Mangalore
Cananore
Masulipatam
Vizagapatam
Trichinopoly
Tanjore
Madura
Tinnevelly
Salem
Coimbatore
Cuddalore
Negapatam
Trincomalee
Batticaloa
Jaffnapatam
Belgaum
Dharwar
Bellary
Kurnool
Cuddapah
Nellore
Arcot
Panjim or New Goa Portuguese
Rutnagherry
Karwar or Sadashevagurh
75
80
85
15
10

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THE LONDON GEOGRAPHICAL INSTITUTE

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1806.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. James Duthie.
Rev. Geo. Parker, B.A.
Miss B. Blanchard.
Miss B. J. Duthie.

Native Pastors.

Rev. V. Solomon.
Rev. J. Nathaniel.
Rev. J. Moses.
Rev. S. Yesudian.
Rev. C. Samuel.
Rev. S. Vethamany.

Native Assistant Missionary: Rev. C. Satthianathan.

Statistics:

English Missionaries:—	
Male	2
Female	2
Native Agents:—	
Ordained	7
Preachers	40
Christian Teachers	124
Bible-women	4
Christian Female Teachers	29

Church Members	1,825
Other Native Adherents	10,717
Schools	90
Scholars—Boys and Girls	3,912
School fees	£270 8 0
Local Contributions	£446 0 0

Tittuvilei.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics:

Native Assistant Missionary	1
Preachers	10
Christian Teachers	12
Bible-women	5
Christian Female Teachers	3

Church Members	259
Other Native Adherents	2,011
Schools	19
Scholars—Boys and Girls	523
School Fees	—
Local Contributions	£76 3 8

The Approaching Celebrations.

This year will be the centenary year of the Travancore mission, when great doings will have to be chronicled. The jubilee of the Rev. James Duthie will also come into the year's record. But, as if purposely reserving for the psychological moment the story of the past, the reports to hand are exceptionally meagre. We rejoice to know that Mr. Duthie has been in full vigour, active in many directions, and by his energy stimulating others; but we have no details to lay before our readers.

The Home Church.

From the Rev. S. Yesudian, its pastor, we learn that at the end of the year the Nagercoil home church had a total membership of 376 (of whom sixteen were admitted during the year), 1,587 baptized, and 261 unbaptized adherents, and that seven adults and forty-two children were baptized in 1905. A girl aged fourteen, belonging to the shoemaker caste, and the first of that caste to become a Christian, was among those baptized. An earnest longing for revival took possession of some leaders of the church, which led them to organise processions and street preaching, by means of which a number of lads were roused to zealous action. Playgrounds were deserted for prayer-meetings. and the church generally was quickened to newness of life.

Help for Missionaries.

Although Mr. Yesudian is the responsible pastor of the Nagercoil church he gratefully acknowledges his indebtedness to the missionaries stationed there for help of many kinds. Mr. Duthie preached regularly once a month, besides taking the English service alternately with Mr. Parker. Mr. Parker conducted a Sunday morning Bible-class for educated men, and also took charge of the primary school connected with the church. Mrs. Parker continued her sewing-class, Mrs. Duthie paid special attention to illiterate women, and Miss B. Duthie looked after the poor and the sick. Until Mr. Allan severed his connection with the mission, he and Mrs. Allan had charge of the girls' boarding-school.

Work of the Society.

Reflecting on the approaching centenary Mr. Yesudian speaks in terms of high commendation of the work of the Society, by which 70,000 Christians have been gathered into the church in South Travancore, and by a variety of agencies the needs of men, women, and children met. "The result," he says, "is enough to elicit amazement and heartfelt gratitude."

Scott Christian College.

The ordinary work of this institution, of which Mr. Parker is the principal, was carried on with few hindrances. Except for a short period at the commencement of the year, there was a full complement of teachers, who did their work faithfully and energetically. The number of scholars and students were :—

Primary School	191
Middle ,,	198
High ,,	125
College ,,	37
Total	551

Scripture was taught daily in each class, and examinations held twice in the year. The Sunday-school was regularly conducted, and, as usual, the scholars of the fifth form were prepared for the Peter Cator Scripture examination, which is open to the whole of the Madras Presidency, and at which usually about 400 candidates appear. From the Scott Christian College fifteen sat and fourteen passed. The evangelistic work carried on by teachers and scholars received an impetus from the revival movement referred to above, and was prosecuted with greater energy. The school examinations showed a distinct improvement. In public examinations, out of seventeen candidates for matriculation fourteen passed, and of fourteen who sat for Intermediate B.A. five passed.

During the last days of the year Miss K. G. Scott and Miss E. R. Blomfield, both of whom are on the directorate of the Society, visited Nagercoil. Their visit gave peculiar pleasure to the masters and students, since it was to Miss Scott's father, the late Septimus Scott, Esq., they were indebted for the greater part of the college buildings.

The Girls' Orphanage.

Upon the shoulders of Mrs. Duthie rested the heavier share of the burden of this institution, but she left it to her daughter, Miss Beatrice J. Duthie, to report on it. There were forty-seven inmates, a few of them of heathen parentage, but the majority of the children are Christians. The object of the Orphanage is not merely to provide a home and education for destitute girls, but to improve the conditions of the district by training the girls in Christian knowledge, by giving them a plain Tamil education, and by teaching them the lace industry, for which Nagercoil is famous.

Hindu Girls' School.

Seven schools for non-Christian girls belonging to the higher castes were regularly maintained, and with one exception satisfactorily. The failure in this one school arose from the difficulty of getting efficient teachers for a place two miles out of Nagercoil. As to the teaching given, Miss Duthie writes :—

> "The teaching we give is only elementary, and my attention, as in past years, has been largely confined to the superintendence of the Bible lesson. Examinations in Scripture, held three times a year, have proved how much these little Hindu girls know; and we have had some proofs, which have greatly gladdened our hearts, that their knowledge is not always mere lip knowledge. In one school, five of the bigger children (one of them formerly a most bigoted little Hindu) go round to some of the houses, singing lyrics and telling the Bible-stories they learn from their teacher. Another child, the daughter of a temple-woman, who, like her mother, had been dedicated to the same awful life, so steadfastly refused to be 'married to a stone' that her friends gave in, and the marriage was not arranged for. Another little girl was so regular in her prayers, night and morning, to the Christian God, that she was subjected to a good deal of persecution, and finally prevented from attending school at all. Only after much persuasion was she allowed to return. These are only small schools—only 345 children in all on the registers—and there is much, very much, that we should like to alter and improve. But we do not think it a small matter to get hold of these little Hindu girls and teach them something of the children's Saviour."

Bible-women's Work.

Miss Duthie's share of this was carried on from five different centres, two of which are Shanar villages inhabited by demon-worshippers. The Bible-women who worked under such conditions deserve the sympathy of all Christian people. In the other three centres the work is mostly among the higher castes. Here there is often much to encourage, but custom enthrals the women, and none so far have been found willing to forsake all and follow the Saviour.

Zenana Work.

For this Miss Blanchard was chiefly responsible. It is carried on at Kottar, Vadivisuram, Krishnancoil, Ideikudi, Chetty Street, Nagercoil, Olooganasery, and Aruhuvilei. Several children who have passed through the Hindu girls' schools referred to above are now reading with the Bible-women, and are far easier to teach than the women who have never been to school. They know most of the Bible stories, and grasp the teaching so much more easily than the others. Their sympathies, too, are with the Bible-woman and her teaching, but parents and relatives are ever on the alert to check any manifestations of this.

Rs. 6,000; now it is over Rs. 20,000, and only Rs. 400 more from the Home Board, while surgical cases have gone up from 5,000 to 21,000. Then one doctor had the whole burden; now a nurse and two doctors share the responsibility."

The out-patient department familiarises the students with the practical methods of applying the theoretical knowledge they gain in the classrooms. They are kept busy in minor surgical work and in assisting the doctors in larger operations. Just before the report was written the students sat for their examination in anatomy and physiology. All save one passed in the former subject, but four failed in the latter.

Miss Greene continued her useful work, both in the general hospital and in the maternity ward.

The Leper Home.

The Leper Home consists of two small streets. Each leper has his own separate room. The street being adorned with fruit trees and Indian maize has a picturesque and pretty appearance. Twelve lepers who entered as heathen are now Christians. There was a very impressive service during the year when three were baptized. "It was followed by a Communion service," we read, "and to see the stumpy and fingerless hands held out to receive the separate little cups of wine looked like an appeal for mercy to the brotherhood of those who recognise the symbol." Cornelius, the medical evangelist in charge, has worked among these people most faithfully for years, and the spirit of peaceful contentment amongst them is largely the outcome of his work.

The Medical Out-Stations.

As in former years, a large amount of medical work was done at the out-station dispensaries and hospitals. These branch hospitals and dispensaries greatly add to the influence of the medical mission. The striking feature on touring round these places is the way in which deputations of Hindus wait upon the doctor with petitions offering land if the mission will only erect a dispensary or a hospital—a clear evidence of the confidence which the mission inspires.

Zenana Work.

After an absence of two years in England Mrs. Baylis-Thomson resumed her superintendence of the women's work in Neyoor in June. She had under her superintendence

thirty-four Zenana agents, who systematically visited 1,161 houses in 127 villages, paying in all 68,244 visits. They had 1,231 women under instruction, of whom 571 were able to read. Here are a few specimens of what these faithful women have to record:—

Fruits of Zenana Visitation.

"*Mary:* 'There are some women who live at Pechiparay, the head station of the great Kodiyar channel project. They request me to go and teach them often. It is seven miles from my house. Since I visited them, whenever they pass my door they call me and converse on Christian truths. They are high-caste Hindus.'

"*Pakkiamuthoo:* 'I am glad to find a change in the heathen women. Their belief in their gods and goddesses becomes less every day. One woman told me that the goddess at Cape Comorin was only a stone image, that it was disfigured by thieves when they stole the treasure in the temple.'

"*Annal:* 'After successive efforts, the women listen to Christian truths. A few have given up idol worship and lead a Christian life in secret. They are not bold enough to make an open profession. Most of the people of the Goldsmith street, who were once bigoted heathen, begin to lose their blind faith in their gods. One woman, a secret disciple, changed her name Isakiamy to Yesudial, which means "Servant of Jesus."'

"*I Nutchuthiram:* 'There are seventy-five women under my instruction—sixty-six are able to read. They are able to recite many of the parables and miracles of Christ. Some have told me that when they rise in the morning they repeat the short prayer I taught them. They have no faith in their gods, but mark their foreheads with the sacred ashes for fear of their neighbours.'"

A Very Interesting Time.

Mrs. Baylis-Thomson writes:—

"I had a very interesting time in the Kadamaleikunoo District. We visited sixteen vilages, and heard the lessons of forty-six heathen women with our Zenana workers. Mr. Yovale, the native pastor, and several agents, rendered us much assistance in the meetings held amongst the many who thronged us wherever we went, and thus the seed was sown in many hearts, the fruit of which we may not see on earth. Each night we closed with a service in the large chapel. The people came from some distance, bringing torches with them."

MARTANDAM.

Missionary: REV. I. H. HACKER.

No return has been received from this Station.

PAREYCHALEY.

This district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: Rev. A. T. Foster.

Native Assistant Missionary: Rev. S. Matthias.

Native Pastors.

Rev. S. D. Sylum.
Rev. A. Samuel.
Rev. N. Joseph.

Statistics:

English Missionaries:—	
Male	1
Native Agents:—	
Ordained	4
Preachers	60
Christian Teachers	95
Bible-women	9
Christian Female Teachers	8

Church Members	2,300
Other Native Adherents	22,589
Schools	71
Scholars—Boys and Girls	2,530
School Fees	£82 16 0
Local Contributions	£321 0 0

Mr. Foster's own district claimed his Sundays and most of his other time. He was ably assisted in his work by the late Rev. Zechariah, Rev. T. Joel, and Rev. S. Matthias. In April and May he had planned a tour round the southern part of the district, but the weather was oppressively hot and the congregations lacked enthusiasm, so the tour was considerably curtailed.

An Event of Much Promise.

Mr. Foster refers in the following terms to a movement towards union which was inaugurated in Madura:—

"Four missions, viz.: L.M.S. of Travancore and South India, with the Madura, and Jaffna Missions of the American Board, have drawn up a simple confession of faith as a ground-work of union. One pastor and one catechist went from this district to the first general assembly of the union, which was held in Madura, and there found themselves in touch, and in brotherly accord, with brethren from all parts of Southern India. We think the union has a future before it, and hope that the yearly assemblies will tend to take away our feeling of isolation, to enlarge our horizon, and thus increase our sphere of usefulness."

TRIVANDRUM.

TRIVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the Chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER. | MR. H. T. WILLS, M.A., B.SC.

Native Assistant Missionary: REV. K. P. THOMAS.

Native Pastors.

REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. M. KESARI.

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Ordained	4
Preachers	40
Christian Teachers	57
Bible-women	13
Christian Female Teachers	4

Church Members	2,331
Other Native Adherents	14,693
Schools	64
Scholars—Boys and Girls	2,073
School Fees	£44 8 6
Local Contributions	£335 18 6

Seventy Years Ago and Now.

Backward glances are inevitable in a centenary year, and we find the Rev. Arthur Parker writing thus:—

> "In Trivandrum city up to seventy years ago there was no European missionary and no Protestant Church. In 1838 came the Rev. John Cox, who settled on a lonely and devil-haunted hill two miles out of the town. Now we have in the city itself a large congregation and a fine large stone church almost ready for use, as well as boarding-houses for boys and girls, and a capital hostel for students, while around the town there are more than fifty churches, with over 14,000 enrolled Christians."

The surrounding district extends thirteen miles southwards towards the Pareychaley district, and twelve miles northwards in the direction of Attingal. On the east it extends to the wild unexplored tract of mountainous country which forms the boundary of the State in that direction, while on the west it is bounded by the sea coast. As the statistics show, extensive work is being done.

The Past Year.

Mr. Parker recounts sundry causes of depression. Some of the churches seemed to be in a stagnant or even retrograde condition. "Sleepy shepherds and ill-tended sheep" is the symbolical phrase by which the catechists and their charge are described. A spirit of faction also appeared in other places, and in certain quarters there was a recrudescence of caste prejudice which operated injuriously, and led to the withdrawal of families. The Roman Catholic influence on the southern churches is very unfortunate in this last named particular, for with them caste distinctions are permitted. Financially also the out-stations suffered, largely in consequence of drought. Crops were dried up, much suffering resulted, and contributions for church purposes fell off.

Encouragements.

But encouragements were not wanting. They more than counterbalanced the discouragements. A three days' mission conducted by friends from the Salvation Army in October started a quickened spiritual life, which subsequently bore good fruit. Meetings were taken up by pastors of country churches. In the course of these meetings many scores of persons, young and old, educated and ignorant, came forward to the inquiry rooms for prayer and advice, and on several occasions the vestries were crowded to overflowing with penitents seeking pardon. Mr. Parker says:—

> "We compute that over three hundred persons passed through the inquiry rooms in this one church during these meetings. It was an experience unique in its history, and has opened the eyes of many to the possibilities of Divine grace. Amongst those who experienced and rejoiced in the forgiveness of their sins were many of our young men, sons of pastors, catechists, and other mission workers, and these made it their business to go out to neighbouring churches on Sundays, and thus carry the holy fire from place to place."

Similar testimony is borne by the agents working in the districts around. A quieter stage had been reached when the report was written, but the solid gain in new accessions, the sense of spiritual power, and the consciousness of possibilities not previously known will help to keep the heart of the church young and hopeful. Opposition to the new Government rules as to educational grants, referred to in last year's Report, gradually subsided, and the new rules are working beneficially. Much steady work was done in the Sunday-schools and Christian Endeavour Societies. The examination of the India Sunday School Union was held, when some 600 candidates presented themselves, of whom a large number passed.

Needs of the District.

The cheering aspect of the work is great, but the needs are many. It is difficult, with present grants, to maintain existing work, and yet a large portion of the extensive district is still untouched. On either side of the main road which runs northward to Attingal there is a dense population, but funds to set work going are not yet forthcoming.

The City Church.

Self-supporting and self-governing work grows steadily in Travancore. The Trivandrum City church had a year of great blessing and prosperity. An old debt was cleared off; the membership increased; and many, stirred to fresh activity in Christian work, visited the hospitals, preached in the out-stations, and conducted Sunday-schools in different parts of the city. Mr. Kesari, pastor-elect, was about to be ordained. The Mateer Memorial Church was steadily approaching completion, and is to be dedicated to God's service during the visit of the deputation.

The Other Pastorates.

The Rev. S. Sumanam, of Nayattinkara, who has charge of 2,447 enrolled Christians, had a trying year through the caste prejudices manifested by some of its members. He himself, however, and the leading members of the church remained firm and faithful, and at the end of the year the church was more united than ever. A new place of worship was opened at Thorikal in this pastorate, which the people themselves had paid for. In the Nellikakuri pastorate the Rev. W. G. Rasalam and his people, though suffering from scarcity, had cause for rejoicing in the spiritual awakening which they shared with others. Concerning this pastor Mr. Parker says:—

> "The Rev. W. G. Rasalam was President of our Church Union during the year, and he, with others, visited Madura to take part in the first general assembly of the united churches held there in July last. These meetings will live long in our memory as the first public manifestations of the essential oneness of our churches. The brotherly love then exhibited, and the kindness experienced by our pastors and other delegates, have made a deep and enduring impression on their minds and hearts."

Work Among Women.

Five Bible-women and two deaconesses kept steadily at their work through the year, which Mrs. Parker thus describes:—

> "To prepare women for baptism and admission to the Lord's Table, to visit and pray with the sick and dying, to conduct Bible-classes and prayer-meetings for women, to teach sewing and reading to

the poorest and most ignorant in the congregations, to help to conduct Christian Endeavour societies—these things represent the work done by both deaconesses and Bible-women inside the Christian churches to which they belong. In addition to all this, the Bible-women go out to the markets, villages, and heathen homes to teach about Jesus.

"The Bible-women present reports of work which amply testify that their labours have not been in vain, for every one is able to tell of some who have given up their idolatry and become Christians, and in one or two cases many families have taken this momentous step by the blessing of God on the Bible-women's work.

"The work of disseminating the Scriptures has also gone on well, more than Rs.50 (over three guineas) having been realised by the sale of Scriptures in the villages."

An Appeal for Help.

Mrs. Parker's heart is moved to appeal to the more favoured Christians here at home in these earnest words:—

"If only the Christian Church at home could see mission work through the eyes of the missionary there would not be such craving for help to bring in the Master's Kingdom, nor yet such disastrous delay in carrying out His final charge to preach and baptize the nations. The heart grows sick to see such desperate need; blind eyes turned to the light, men and women wanting to know Christ, but enchained by Satan. men and women whose only worship has been that of devils, descendants of a long line who have known nothing better than superstitious dread of spirits more wicked and more powerful than themselves. These people have heard of Jesus, and wish to understand more, but patient, continuous, laborious teaching is necessary, and one catechist and his wife are sadly insufficient for the demands thus made upon them."

Street Preaching.

Prominent among the agencies directed by Mr. Harold T. Wills, M.A., B.Sc., who shares with Mr. Parker the work of the mission, is that of street preaching. Eight or nine stations for carrying on this evangelistic agency were maintained in different parts of the city, and, as a rule, once a week the most populous districts were visited. By this arrangement some 20,000 different persons heard the Gospel. Occasionally evidence is forthcoming of good thus effected. Mr. Wills writes:—

"The other day we heard of a case in point. A high-caste Hindu was observed quietly sitting in a village church at some distance from the city side by side with his low-caste neighbours. Asked what led him to attend Christian worship, he replied that he had heard the preaching in the city, and had been led to yield to the Saviour. We should never have heard of this case except for the accidental observation of the worker who reported it."

As an aid to the seed sown by preaching, tracts are distributed. Over 110,000 of these were scattered during the year. They were in the three languages spoken.

A Change Surely Coming.

The thoughts of many are slowly changing in relation, if not to Christianity, certainly in relation to Christ Himself. Even conservative, non-progressive Travancore is yielding. Many are quietly preparing for what they cannot but see is unavoidable by professing to find the new positions allowed for and sanctioned in their sacred books. Especially, says Mr. Wills, is this the case as regards caste observance, crossing the seas, and the education of women. The Brahmins are becoming anxious because of the leakage to Christianity from the out-castes, and appeal to one another to show more friendliness to such people. Mr. Wills adds:—

> "However, in whatever way the hoary caste system meets its fate, it is going, and India is claiming her liberty; and when once it has gone, men will be freer to obey their consciences. Then, instead of the drift in the direction of Christ being stopped, it will increase and affect the upper classes as well. Already thousands are mentally Christian who, for the sake of caste, are still outside the Christian Church. Let the chain be broken, and these will step over the line. So we can thank God, and take courage from these 'signs of the times.'"

Agencies for the Educated Classes.

The old reading and lecture-room and book depôt has been pulled down and entirely rebuilt in a more convenient form, thanks to the generous help of Mr. G. A. Wills, J.P., Treasurer of the Bristol Missionary Auxiliary. The hall now accommodates 400 persons, and on several occasions has been crowded. A committee of Christian graduates arranges courses of lectures on religious and moral subjects. These lectures are well reported in the local press, and in that way get generally known. The Bible and book depôt has not yet realised the intentions of its promoters.

The Hostel.

This home for students provided accommodation for fifty-eight inmates. It is appreciated by those who use it, and Mr. Wills receives letters from past students, who write to tell him of the benefit received.

Mrs. Wills's Work.

This lady's hands were more than full with the Girls' Boarding Home, the Zenana work, visitation of the families of the congregation, and her superintendence of the Sunday-school, the Christian Endeavour Society, and the singing-class. Unfortunately, her separate report has not reached us, so that we cannot supply details; but there were ninety-six girls in the Home, and 250 Hindu and Christian women under the systematic instruction of seven Bible-women.

ATTINGAL.

ATTINGAL is mid-way between Trivandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, giving an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: REV. W. D. OSBORNE.

One Native Ordained Pastor.

Statistics:

English Missionaries:—	
Male	1
Native Agents:—	
Ordained	1
Preachers	10
Christian Teachers	17
Bible-women	6
Christian Female Teacher	1

Church Members	127
Other Native Adherents	1,075
Schools	25
Scholars—Boys and Girls	494
School Fees	£8 2 8
Local Contributions	£23 10 8

From March, 1904, to December, 1905, the Rev. H. Hewett had charge of Attingal, in addition to his own station and that of Quilon. Well may he plead that a man in charge of three mission districts is compelled to divide his time between them, and that a large share of the detailed superintendence and work must necessarily devolve upon the native helpers. By the return of the Rev. W. D. Osborne in December, Mr. Hewett was relieved of the care of Attingal, and, with the return of the Rev. W. J. Edmonds in October, 1906, Quilon also will pass out of his hands.

Work Among Young People.

At the head station of Attingal the Christian community being very small, the work done is chiefly among the young. The boys and girls in the Children's Home are very happy and look healthy and strong. In addition to the ordinary elementary school instruction, some of the boys are being taught carpentery, and the girls sewing and embroidery, but in separate institutions. They have also their Christian Endeavour and other meetings. Two lads on their own initiative regularly conducted Sunday services in the Lepers' Home, and a band of them accompanied the local evangelists and schoolmasters to open-air services on Sunday evenings. With their violins, small cymbals, and hearty singing they attracted attentive audiences.

A New Church.

At Verybayam, which is perhaps the oldest station in the district, the foundations of a new church were laid in August. Much credit is due to Mr. Krinibal Kaspuram, the old catechist, of whom Mr. Hewett says:—

> "Much credit is due to Mr. Krinibal Kaspuram, the old catechist. He has spent fifty years in the mission service, and has done much good work for his Master. The people among whom he labours are very poor, but he has managed to collect sufficient money to put in the foundations for the new church, and many who are too poor to give money give their services in digging and other labour. Naturally he greatly desires to see the church completed, and this will take some time, but we heartily hope he will have the joy of seeing his very laudable desire fulfilled."

A Mission Hospital.

In the Neyoor report mention was made of a branch hospital opened at Attingal. From Mr. Hewett we learn that this is a great joy to them all, a boon to the people, and a potent factor in mission work. Mr. Hewett undertook the supervision of the building during its erection. At the opening ceremony all the local Government officials were present, the most prominent of whom took the chair.

Out-Stations.

In one of the out-stations special services led to the conversion of several; in another a temporary school building was put up and a number of villages brought under Christian instruction, among them a notorious devil-dancer; in a third, in spite of the withdrawal of about forty Roman Catholic children and the starting of a rival school, the number of scholars at the end of the year was fifty-eight, only eighteen less than there were before the removal of the Catholic children; and at Lower Attingal the school, which had been closed for several years, was re-opened. A movement towards Christianity among the lower classes of the people necessitated this, and a qualified teacher was appointed.

NEDUNGOLUM.

Nedungolum is a small place situated at the head of the Varapulla Lagoon, and on the banks of the Ithakary River, about ten miles from Quilon. It is bounded on the south by the Attingal district, on the east by the Travancore Hills, and on the west by the sea. The people are chiefly Hindus, and most of these are poor, superstitious, and degraded.

Missionary: Rev. H. Hewett.

Statistics:

English Missionaries:—	
Male	1
Native Agents:—	
Preachers	4
Christian Teachers	10
Bible-women	2
Christian Female Teachers	—

Church Members	58
Other Native Adherents	478
Schools	9
Scholars—Boys and Girls	291
School Fees	£3 14 8
Local Contributions	£18 6 6

An Enlightened Hindu Gentleman.

In addition to the topographical details given above, our readers will be interested to learn that we have to thank a distinguished Hindu, formerly Dewan or Prime Minister of Travancore, for the commencement of settled mission work in this station. After his retirement from public service this much-lamented gentleman, Rama Row, Esq., C.I.E., made Nedungolum his country residence, as he had a large estate in the neighbourhood, and Mr. Hewett says:—

> "Desiring to improve the condition of the people living around him, among other things he built a hospital, to which they might freely go for medical aid; and a school, where the younger people might obtain at least an elementary education. These two institutions he handed over to the management of the London Missionary Society—the hospital to our medical mission, and the school to the missionary of the district. Thus, from the missionary point of view, Nedungolum became an important outpost, and from its position within the limits of the territory marked off for the purpose, Nedungolum was at once chosen as the appropriate name by which the new mission district should be called and known."

A District in the Making.

Everything is still in the experimental stage. No residence for the missionary has been provided, nor is it definitely settled where he shall reside. Indeed, Mr. and Mrs. Hewett have been shifted about considerably, and during the two years that have passed since they went back to Travancore have occupied three different houses. Two churches and two schools detached from the Quilon district, and one church and two schools from the Attingal district, were made the nucleus of the new district. A small monthly allowance was also transferred to Mr. Hewett's account, but no new grant has yet been made for the development of the station. He was cheered, however, by receiving two or three special contributions from interested friends at home, by which an evangelist, two Bible-women, and a schoolgirl were supported. Other special contributions had been sent through the Society, so that in two new places schools and evangelistic work had been started. The staff of workers, which was ten at the time of taking charge, had increased to seventeen. The people are low down. Many of them seem either to be without a distinguishing name, or to be ignorant of their name, for when asked they said they had no name. One after another said: "I am the child of an out-caste."

Still, thousands like them in Travancore have been uplifted and enlightened. It is still the day of small things at Nedungolum, but we look forward to the time when "the little one shall become a thousand."

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS.

Native Assistant Missionary: REV. ISAAC DAVID.

Statistics:

English Missionaries:—		Church Members	498
Male	1	Other Native Adherents	3,274
Native Agents:—		Schools	54
Ordained	1	Scholars—Boys and Girls	1,324
Preachers	30	School Fees	£24 0 9
Christian Teachers	37	Local Contributions	£88 19 3
Bible-women	5		
Christian Female Teachers	8		

No report has been received from this station, Mr. Edmonds having been away on furlough throughout the year.

III.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil . . . . (*p.* 114)	James Duthie (*m*), 1856. George Parker, B.A. (*m*), 1900. Miss B. Blanchard, 1900. Miss B. J. Duthie, 1901. *Native Pastors*—V. Solomon, 1879, Agasteespuram J. Nathaniel, 1879, Santhapuram. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Yesudian, Zionpuram. S. Vethamany, Puttalam. *Assistant Missionaries*—C. Satthianathan, 1879. (*Tittuvillei*) M. Nallathamby.
Neyoor . . . . (*p.* 118)	W. C. Bentall, L.R.C.P., L.R.C.S. (Ed.) (*m*), 1901. J. Davidson, M.D., Ch.B. (*m*), 1905. Mrs. Baylis Thomson, 1884. Miss H. Wilson Greene, 1903. *Native Pastors*—B. Manasseh, 1879, Attoor. T. Joel, 1903.
Martandam . . (*p.* 121)	I. H. Hacker (*m*), 1877.
Pareychaley . . (*p.* 122)	A. T. Foster (*m*), 1899.* *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trivandrum . . (*p.* 123)	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*— W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. J. Kesari, B.A., 1894, Trevandrum. *Assistant Missionary*—K. P. Thomas, 1903.
Attingal . . . . (*p.* 128)	W. D. Osborne (*m*), 1893. One *Native Pastor.*
Nedungolam . . (*p.* 130)	H. Hewett (*m*), 1893.
Quilon . . . . . (*p.* 131)	W. J. Edmonds (*m*), 1892.* One *Native Pastor.*

Total.—Eleven English Missionaries; Four Female Missionaries; Twenty Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
NAGERCOIL .. 77 Out-stations..	1829 ..	2	2	7	40	124	4	29	1825	10717	..	..	79	2578	270	8	0	11	1334		..		446	0	0
TITTUVILEI .. 16 Out-stations..	1866 ..	..	..	1	10	12	5	3	259	2011	..	..	17	380		..		2	143		..		76	3	8
NEYOOR .. .. 71 Out-stations..	1828 ..	3	2	2	69	81	38	18	1852	14138	..	..	49	2637		..		9	1158		..		363	6	8
PAREYCHALEY .. 85 Out-stations..	1845 ..	1	..	4	60	95	9	8	2300	22589	86	6623	63	1927	82	16	0	8	603		..		321	0	0
TREVANDRUM .. 64 Out-stations..	1838 ..	2	..	4	49	57	13	4	2331	14893	48	2743	60	1455	25	4	10	4	618	19	3	8	335	18	6
ATTINGAL .. .. 14 Out-stations..	1895 ..	1	..	1	10	17	6	1	127	1075	15	455	24	394	7	8	0	1	100	0	14	8	23	10	8
QUILON .. .. 20 Out-stations..	1821 ..	1	..	1	30	37	5	8	498	3274	29	1281	53	1095	24	0	9	1	229		..		88	19	3
NEDUNKULAM ..	1904	1	..	..	4	10	2	..	58	478	5	112	9	212	3	14	8	..	79		..		18	16	6
TOTALS ..	.	11	4	20	272	433	82	71	9250	69175	183	11214	354	10728	413	12	3	56	4264	19	18	4	1673	15	3

LONDON MISSIONARY SOCIETY

⁂

The One Hundred and Twelfth

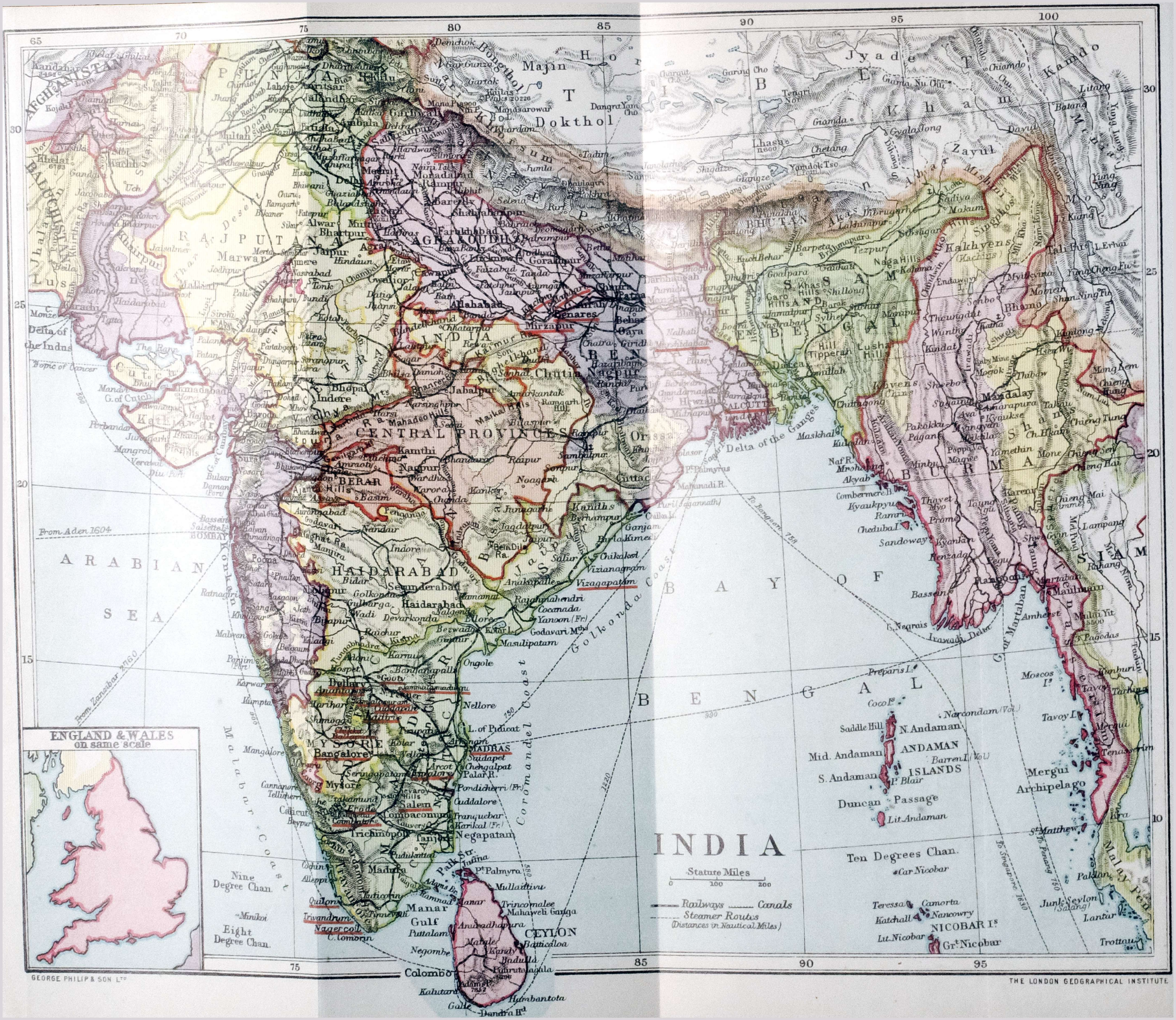
REPORT

Being the Twelfth Report
of the Second Century.—

1907.

⁂

THE LONDON MISSIONARY SOCIETY
16, New Bridge Street, London, E.C.


INDIA
Stature Miles
0
100
200
Railways
Canals
Steamer Routes
(Distances in Nautical Miles)
ENGLAND & WALES on same scale
AFGHANISTAN
BALUCHISTAN
PUNJAB
RAJPUTANA
AGRA & OUDH
CENTRAL INDIA
CENTRAL PROVINCES
BERAR
HAIDARABAD
MYSORE
MADRAS
BENGAL
ASSAM
BHUTAN
BURMA
SIAM
TIBET
CEYLON
ARABIAN SEA
BAY OF BENGAL
ANDAMAN ISLANDS
NICOBAR Is
Mergui Archipelago
Ten Degrees Chan.
Nine Degree Chan.
Eight Degree Chan.
Malabar Coast
Coromandel Coast
Golkonda Coast
Konkan
Delta of the Ganges
Delta of the Indus
G. of Martaban
Gulf of Manar
From Aden 1604
From Zanzibar 2760
To Rangoon 758
To Singapore 1630
To Penang 750
Tropic of Cancer
BOMBAY
CALCUTTA
Colombo
Bangalore
Delhi
Lahore
Benares
Allahabad
Lucknow
Patna
Mandalay
Rangoon
Haidarabad
Nagpur
Madras
Lhasa
65
70
75
80
85
90
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100
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25
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15
10

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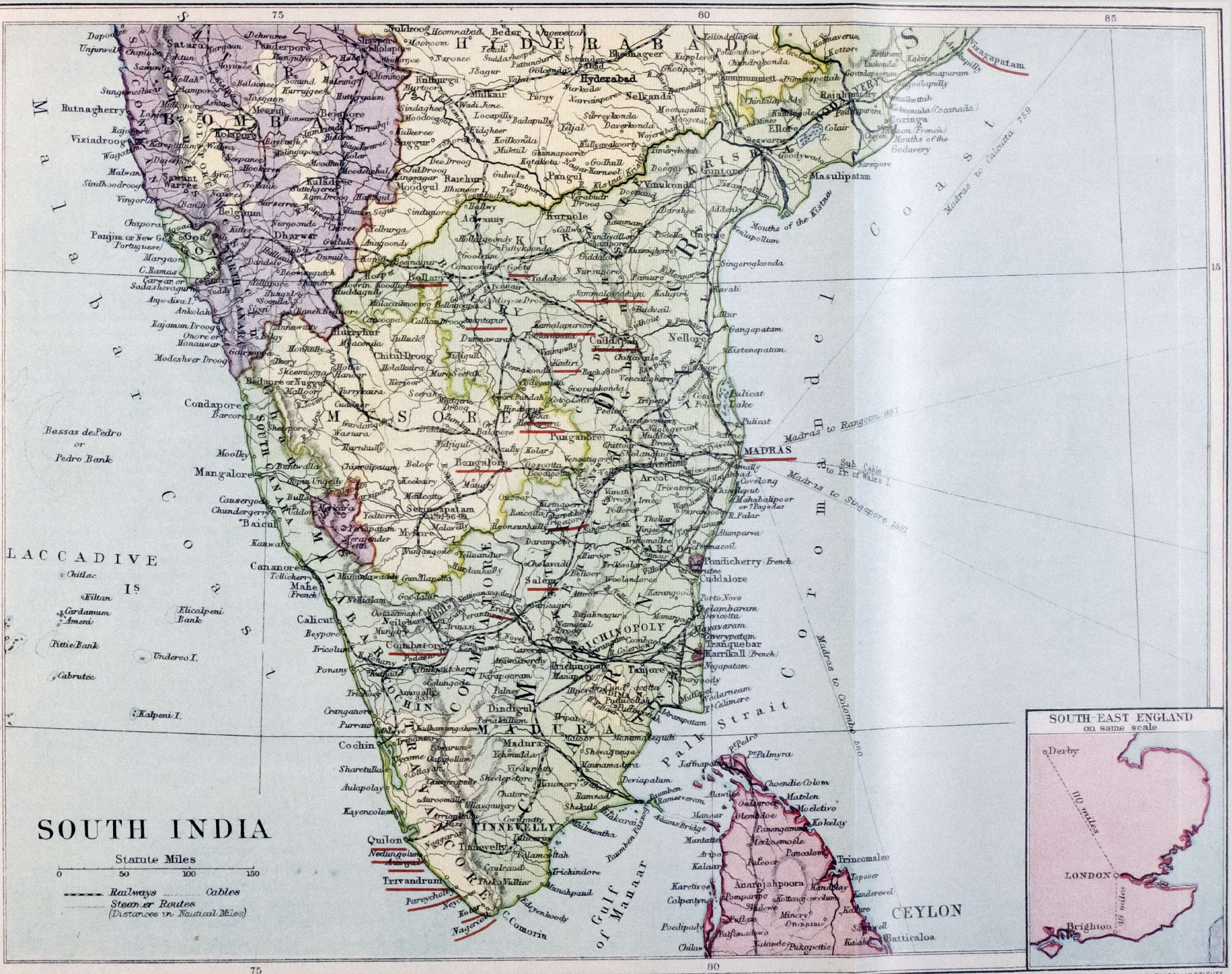

SOUTH INDIA

Statute Miles
0
50
100
150
Railways
Cables
Steamer Routes
(Distances in Nautical Miles)
SOUTH-EAST ENGLAND
on same scale
Derby
110 miles
LONDON
49 miles
Brighton
75
80
85
15
10
HYDERABAD
BOMBAY
MYSORE
KURNOOL
BELLARY
CUDDAPAH
NELLORE
KISTNA
GODAVERY
N. ARCOT
S. ARCOT
SALEM
COIMBATORE
MALABAR
SOUTH CANARA
NORTH CANARA
TRICHINOPOLY
TANJORE
MADURA
TINNEVELLY
TRAVANCORE
COCHIN
SATARA
KOLHAPUR
GOA
CEYLON
LACCADIVE Is
Malabar Coast
Coromandel Coast
Palk Strait
Gulf of Manaar
Madras to Calcutta 759
Madras to Rangoon 997
Sub. Cable to Pr. of Wales I.
Madras to Singapore 1591
Madras to Colombo 580
MADRAS
Hyderabad
Secunderabad
Bangalore
Mangalore
Calicut
Cochin
Quilon
Trivandrum
C. Comorin
Pondicherry French
Karrikall (French)
Cuddalore
Masulipatam
Vizagapatam
Bellary
Madura
Tanjore
Trichinopoly
Salem
Mysore
Seringapatam
Cannanore
Tellicherry
Mahe French
Panjim or New Goa Portuguese
Belgaum
Dharwar
Rutnagherry
Jaffnapatam
Trincomalee
Batticaloa
Chitlac
Kiltan
Cardamum
Ameni
Pitti Bank
Cabrutee
Kalpeni I.
Underoo I.
Elicalpeni Bank
Bassas de Pedro or Pedro Bank

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TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of **Nagercoil** is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. James Duthie, D.D.	Miss B. Blanchard.
Rev. Geo. Parker, B.A.	Miss B. J. Duthie.

Native Pastors.

Rev. V. Solomon.	Rev. S. Yesudian.
Rev. J. Nathaniel.	Rev. C. Samuel.
Rev. J. Moses.	Rev. S. Vethamany.

Native Assistant Missionary: Rev. C. Satthianathan.

Statistics:

English Missionaries:—		Church Members	2,215
Male	2	Other Native Adherents	12,613
Female	2	Schools	95
Native Agents:—		Scholars—Boys and Girls	4,305
Ordained	5	School fees	£ —
Preachers	42	Local Contributions	£533 19 5
Christian Teachers	130		
Bible-women	4		
Christian Female Teachers	30		

Tittuvilei.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics:

Native Assistant Missionary	1	Church Members	210
Preachers	10	Other Native Adherents	2,015
Christian Teachers	14	Schools	21
Bible-women	5	Scholars—Boys and Girls	509
Christian Female Teachers	3	School Fees	—
		Local Contributions	£101 3 10

The year 1906 saw the celebration of the centenary of L.M.S. work in Travancore. Although the rejoicings were to some extent overshadowed by the much-regretted illness of the veteran head of the mission, and also by the failure of Messrs. Arbuthnot's bank, it was a year to be remembered with thankfulness and praise. The visit of the Deputation from England was happily made to synchronise with the centenary celebration, and added greatly to the interest and impressiveness of the proceedings. Visitors were also present from many of the sister missions in Travancore and other parts of South India, bringing the congratulations and good wishes of multitudes of loyal fellow-labourers. The impressions of one of the most distinguished of these visitors, the Rev. J. C. Jones, D.D., of the American Board, will be read with interest:—

> "It was a great privilege to unite with our brethren of the London Missionary Society in the celebration of their centennial, and an inspiration to see the thousands of trained native Christians meeting together with enthusiasm in the great church (the largest missionary church in India) at this famous missionary centre to praise God for a century of blessing, the greatest that could be granted to any people. . . . The churches are developing in life and in appreciation of the joy of self-support and of the dignity and honour of self-government. Seventeen of the churches are now under Indian pastors. . . . On the whole, it is one of the best-organised missions in India, and has received the manifest tokens of God's presence and blessing during the century; and it has had the peculiar fortune of being manned by sturdy leaders, who were devoted men of God."

Another visitor, the Rev. S. W. Organe, Secretary of the Madras Auxiliary of the Bible Society, wrote in "The Bible in the World":—

> "Nagercoil, with its fine old church capable of seating 2,000 persons, its college and theological hall, boarding and day schools, printing press, and lace factories, is, in many respects, the most remarkable Christian centre in all India."

The Deputation, after a "triumphal progress" all through the state from Quilon onwards, were met by a great and happy crowd a mile from the town and escorted with music and illuminations to the mission compound. This was on December 14th, 1906. During the succeeding seven days meeting followed meeting in unbroken succession. Valuable papers were read on the history of the mission and on various aspects of the missionary enterprise. The congratulations of the sister societies were received and suitably responded to. On the Sunday more than 1,500 church-members gathered round the Lord's Table in the home church. And throughout the proceedings the utmost enthusiasm and hopefulness prevailed.

An Honoured Veteran.

Reference has already been made to the serious illness of the Rev. James Duthie, D.D., the honoured and beloved senior of the mission, whose jubilee of service coincided with the centenary of the mission. Dr. Duthie was, unfortunately, prevented from being present at any of the public meetings, but he rejoiced to meet the Deputation and other friends in his own house and to hold conference with them regarding the needs and prospects of the work. The Indian Christians had raised a fund of Rs.1,000 in thankfulness for the fifty years of devoted and unsparing service spent in their behalf, the fund to be used to found a scholarship in the Scott Christian College, with which Dr. Duthie's name will always be associated.

After Fifty Years.

Reviewing the changes which have taken place in Travancore since his arrival fifty years ago, Dr. Duthie writes:—

> "Much has been achieved. In the course of these fifty years, the native Christian community has increased fourfold; contributions tenfold; church members also tenfold; thirty-seven agents have been ordained as pastors; hundreds of young men have passed through the seminary, and have been, or still are, mission workers in various capacities; the medical mission has been greatly extended; upwards of 16,000 scholars are now in mission schools; a high school for girls has been commenced; the Scott Christian College has been established; and a separate institution exists for the training of catechists. Recently a Church Union has been formed, suitable to local conditions, for guidance of all pastorates in the missions, and is doing excellent work.
>
> "But, even so, at the end of a hundred years, these are but the beginnings of Christian work in South Travancore."

It will be the hope and prayer of all that Dr. and Mrs. Duthie may be spared to the mission for many years yet, and may live to see a still great and richer harvest gathered in from the fields in which they and their many fellow-workers have toiled so long and faithfully.

The Home Church.

Ten members were admitted to church-fellowship during the year, making a total of 380 communicants. There are also, in connection with the church, 1,633 baptized and 254 unbaptized adherents. The contributions of the year for church purposes amounted to close upon Rs.2,000, and the pastor, Rev. S. Yesudian, rejoices to believe that the spirit of liberality is manifestly growing among the members.

An enthusiastic response was made to the appeal of the National Missionary Society of India, when its representative addressed the church. A branch society was immediately formed, with 156 members, and subscriptions amounting to more than Rs.100 were promised.

A visit from Mr. G. S. Eddy and his band of fellow-workers was followed by a marked deepening of spiritual life, and great interest has since been shown in evangelistic work in the neighbourhood.

The bank failure was a severe blow to the church, sweeping away not only Rs.500 of the church reserve fund, but also Rs.1,409 of a Widows' Fund, and Rs.1,340 which had been collected as a special thankoffering to the Society in connection with the centenary of the mission.

The District.

In addition to his heavy responsibilities at the college, the Rev. Geo. Parker had charge of the general district work, no successor having, as yet, been appointed to the Rev. A. L. Allan.

Mr. Parker obtained, in this way, for the first time, a comprehensive view of the whole mission, with its 78 congregations, 1,835 church members, and more than 10,000 adherents. It was natural that he should be impressed by the magnitude of the Society's responsibility.

> "The greater portion of our people are still in the first stages of Christian life. Probably many of them came to Christianity vaguely feeling that it was the way to a more advanced kind of life, but having their minds turned towards the more material blessings. The inspiration behind this is of God, but this state of mind must be sloughed off if the real new man is to be put on. In some parts of our district there are churches which are already well-nigh deserted because the people never made this step, and have slipped back into heathenism. But there is even a more insidious danger to which our more prosperous churches are open. This is the danger of acquiring the freedom and individual liberty taught and given by Christianity, without at the same time obtaining the self-control and restraint of the spirit. Sometimes, when this occurs, the second stage of man seems to be worse than the first. It is not a new thing in the history of the Christian Church, and the grace of God has been sufficient to redeem even from this but it is sad to see this, when, apparently, a little more work in care and fostering would avoid, or greatly lessen, these evils. It is help in the form of spiritual teaching and attention that we seem to need, that we may grow in the stronger and manlier graces, and that we may realise more clearly that the true blessings of Christianity are the spiritual ones. I believe our people will respond to more fostering care, but if we who are responsible for having called them from their former life do not give this, our responsibility seems to be a heavy one. After a hundred years of work, we sometimes feel we ought to be retiring. It is true that the more material duties, such as providing money, we ought to expect our churches to perform; but latterly I have been much impressed by our responsibility in the higher matters, which seems to make any lessening of former attention impossible."

Native Workers.

All this is very closely connected with the question of native workers. No amount of European help will altogether meet the needs of the situation. Much of the work must be done by the native agency.

This means not only that greater attention must be given to the training of teachers and preachers, but also that better salaries must be given to those who enter the service of the mission. At present the salaries are so low that it is hardly to be wondered at if many of the younger and more ambitious workers leave the mission for Government or commercial posts. It is recognised that little or no help for this object can be expected from the funds of the Society, and earnest efforts are being made to raise the standard of contributions of the native churches. In some instances, fair success has already attended such efforts.

Three of the five pastorates are now vacant, the death of the Rev. V. Solomon having removed a faithful worker, who had been connected with the mission throughout a long and faithful life.

A District Church Council, which was appointed at the beginning of 1906, worked well, and relieved the missionary of many details of administration.

School Work.

The district schools (63 in number, with 2,295 scholars) suffered from lack of teachers. The small number of girls in attendance at school is disappointing. Even the Christian parents have not yet realised their duties in this matter.

The Boys' Home in Nagercoil, intended for country boys who wish to pursue their studies further by attending the college classes, had fifty-two in residence. The bank failure and the high price of rice had a disastrous effect on the finances of the Home, making it impossible to admit any new boys at the beginning of 1907 except such as could pay for themselves.

The Nagercoil Girls' School had 204 names on the books. Only twelve of these being in the High School department, and there being other facilities for such girls as may show themselves capable of advanced study, it was decided to close the High School at the end of the year and to work only up to the standard of the English Middle School examination.

Zenana Work.

Miss Blanchard has been encouraged in seeing signs of greater earnestness, and even eagerness, on the part of the women whom she and the Bible-women have visited. Eight Bible-women have been at work through the year, and have had 273 Hindu women under instruction.

In Miss Duthie's district six Bible-women were engaged in as many centres until the bank failure compelled retrenchment.

The Girls' School.

Since the retirement of Mrs. Allan the Girls' Boarding School has been under the care of Miss Blanchard, who writes as follows:—

> "Most of the girls during the day go to the Girls' School, which Rev. G. Parker, B.A., has had charge of, but there are twenty-two orphans who have their lessons and live entirely in the Home. Of these, and of the other girls out of school hours, I have had charge. This work has brought its responsibilities, but nevertheless it has been a work I have enjoyed, for it is a relief sometimes to get right away from heathenism, and work among the Christians."

Some of the elder girls have formed a sewing class, in order to raise funds for the Indian National Missionary Society.

The eight day-schools under Miss Duthie's charge had 426 names on the registers, and the Girls' Orphanage had forty-eight inmates. One school had to be closed owing to the bank failure.

The Scott Christian College.

This great educational institution, of which the Society is justly proud, continued its career of usefulness and progress. In the high school and college classes 194 students were in attendance, in the middle school 205, and in the primary school 210—a grand total of 609. The examination results, both school and university, were fully satisfactory, and the college was placed in the first division of its grade by the recent University Commission.

Special efforts are now being made to train suitable boys for the work of village teachers, there being urgent need for a better supply of this class of worker.

The boarding school boys again took part in Christian work by distributing tracts and helping in the singing at the open-air services.

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

Rev. I. H. Hacker. (Martandam).
Mr. W. C. Bentall, L.R.C.P., L.R.C.S.
Mr. J. Davidson, M.D., Ch.B.
Mrs. Baylis Thomson.
Miss MacDonnell.

Native Pastors.

Rev. B. Manasseh.
Rev. T. Joel.

Statistics:

English Missionaries:—	
Male	3
Female	2
Native Agents:—	
Ordained	3
Preachers	69
Christian Teachers	83
Bible-women	43
Christian Female Teachers	18

Church Members	1,842		
Other Native Adherents	12,530		
Schools	57		
Scholars—Boys and Girls	3,588		
School Fees	£196	7	1
Local Contributions	£386	3	2
Do. Hospital	£672	18	8

It was decided by the Board, some years ago, that the Neyoor missionary should be located at Martandam, some ten miles further to the north, leaving the two medical missionaries to occupy the mission houses at Neyoor. The move was accordingly made last year, when Mr. and Mrs. Hacker returned from furlough. It was hard to leave the place round which so many sacred and happy memories had gathered, but there can be no doubt as to the advantage of Martandam as a centre for reaching the most needy part of the district.

The whole district under Mr. Hacker's charge includes an area of some 200 square miles, with seventy-two churches, and a Christian community numbering 14,372, amongst a non-Christian population of 130,000. There are three self-supporting pastorates, under the charge of tried and trusted pastors, the remaining churches being divided into ten "circles," each with a fairly strong church and some half-dozen weaker ones. Each "circle" is worked by an evangelist, with four or five catechists under him, and the aim of the mission is to develop the circles into self-supporting and self-governing units.

In some cases encouraging progress is seen from year to year; in others the review of the year is disappointing. Everything seems to depend on the character of the native workers in charge. Where these are truly earnest and spiritual men, there is growth and activity in the church; where these qualities are lacking, there is stagnation. Mr. Hacker, however, rejoices to see a growing sense of responsibility amongst the workers and a steady deepening of spiritual experience and life.

"In addition to work among nominal Christians," he writes, "all catechists and teachers are expected to spend at least one day in the week in direct evangelistic service among the non-Christians. The catechists of each circle meet together at one of the churches one week: spend the day in preaching the Gospel in that neighbourhood. The following week they are at the next congregation in that circle, and so on till each village in their neighbourhood is reached. And in this way we may say that not a village surrounding the little churches is untouched by the sound of Gospel. Another feature of encouragement is the growth in the number of voluntary workers, and to this growth we are indebted ir great measure to the Young Men's Christian Association and the Christian Endeavour Society."

A very interesting movement has lately started amongst a class of people of the weaver caste. It originated some five years ago, through the influence of Mr. Devakarnam, a new convert filled with love to Christ. The movement began at Colachel and spread to four or five other villages, and there are now some 10,000 of these people anxious to place themselves under Christian instruction.

Through the kindness of a friend in England, it was possible to begin work at one of these villages (Nattalam) early in 1906. Some 400 people became regular attenders at once; half of these are now asking for baptism, and the work seems full of promise.

The reading-room at Neyoor has continued to do a useful work, especially among high-caste men, who often engage in conversation with the Christian youth who has charge of the room. Gifts of English newspapers and magazines are highly appreciated.

Death of a Pastor.

The Neyoor church has suffered a great loss in the death of its pastor, the Rev. S. Zechariah, who passed peacefully away on the first day of the year. Mr. Zechariah was ordained in 1866, and for forty years had done faithful and honest, if not brilliant, work in Christ's cause.

"He was one of the first pastors ordained in connection with our mission," writes Mr. Hacker. "His life was one of steady usefulness, and he will be long remembered by many with respect and honour."

School Work.

The mission has forty-eight vernacular boys' schools and eight girls' schools in the district, with some 3,500 children in attendance. The "education question" has recently become a burning one in Travancore, where a solution has been arrived at with less delay than in this country, the Government having absolutely forbidden religious teaching in school hours. The missionaries have adapted themselves to the new situation by giving religious instruction *before* school hours, and by paying more attention to the organisation and working of the Sunday-schools.

We cannot forbear quoting the testimony of one of the inspectors as to the character and work of a mission teacher who passed away in December, after forty years of devoted service:—

> "He died in the sphere of his work, having been taken off by cholera. This school at Colasagram had not much attraction because it was a feverish locality. But this humble servant of the Lord took up the work there when a vacancy occurred some three years ago, and there continued till his death. One remarkable feature of his career is that, whenever a school in the district was found declining, Paramanandham was the teacher appointed for the place. Certainly such schools grew under him, and he never murmured at the long distance and the pay being small. Whenever he was told to go to a distant school, he did go. The heathen Sircar inspectors also testified highly of his work. I find it very difficult to find a proper man to fill the gap."

Amongst the Women.

For many years an extensive work among the women of this district has been carried on by a strong band of thirty-six Bible-women.

> "The effect of this is seen in the growth of a large number of educated Christian women. The one thing that struck the Deputation more than others, in their visits to the different congregations, was the difference between the women who had been brought up in the teaching of the knowledge of Christ and those who had been left in ignorance."

Mrs. Hacker had charge of the lace industry, both at Neyoor and (in the absence of Mrs. Foster) at Pareychaley, but found it very difficult to give the requisite amount of time and strength to this work. The removal to Martandam made it difficult, also, to superintend the Girls' Boarding School at Neyoor, for which a special missionary seems to be now needed. The school has sixty-two boarders and some fifty day-girls in attendance.

"Year after year on an average nearly a dozen girls pass out of our Institution after continuing with us five or six years and enjoying all the benefits of good Christian training with a degree of simple Christian education and enlightenment. Their minds stored with the choice selections of Psalms and Gospel, furnish them in temptation a defence, in trial a solace, in sorrow a comfort, and in perplexity of dark hours a light. In the isolated congregations of our districts and elsewhere they shine as small lights—their lives having been moulded while yet young to shine for His glory. Most of them teach to their ignorant heathen sisters not only the songs and texts and prayers which they had learnt at school, but also teach them needlework and bring them to attend services in the church."

Zenana Work.

Mrs. Baylis Thomson and her thirty-eight Indian helpers had a busy year, with 1,293 women under instruction, and 139 villages regularly visited. A severe attack of laryngitis compelled Mrs. Thomson to seek a drier climate during the damp November, and she took the opportunity of paying a visit—full of interest—to her son, Dr. Thomson, at Jammalamadugu.

Quite a number of fine, intelligent Sudra women are now found as teachers in the Government schools of the Neyoor district. Some of these are visited by the zenana workers, and have accepted copies of the New Testament.

The Medical Mission.

Dr. Bentall and Dr. Davidson were hard at work throughout the year, but we regret that no report of the Medical Mission has come to hand. A distinguished missionary of the American Board, Dr. J. P. Jones, who visited the mission during 1906, wrote to his own constituency an account from which we quote the following testimony:—

"The mission conducts, under two doctors and a worthy staff of Indian agents, the largest medical work under any mission in the world; and it is also about the most successful medical work as an evangelistic agency that I have seen in the country—a mighty force in the conversion of souls."

The retirement of Miss Wilson Greene, at the end of 1906, owing to continued ill-health, was a matter of great regret both to her colleagues and the community at large. She had rendered three years of whole-hearted and valuable service, and will have the sympathy of the Directors in her enforced withdrawal.

The vacancy was happily filled by the return of Miss MacDonnell, who retired in 1903, but has now found herself able to resume her much-loved work.

PAREYCHALEY.

This district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: REV. A. T. FOSTER.

Native Assistant Missionary: REV. S. MATTHIAS.

Native Pastors.

REV. S. D. SYLUM.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionary:—	
Male	**1**
Native Agents:—	
Ordained	**3**
Preachers	**58**
Christian Teachers	**99**
Bible-women	**8**
Christian Female Teachers	**9**

Church Members	**2,358**
Other Native Adherents	**20,674**
Schools	**75**
Scholars—Boys and Girls	**2,935**
School Fees	**£130 13 0**
Local Contributions	**£:7 4 0**

In the absence of Mr. Foster, who left for furlough in February, this great district—embracing an area of some 300 square miles—was under the charge of the Rev. I. H. Hacker, of Neyoor. Some idea of the magnitude of the extra burden this laid on Mr. Hacker's shoulders may be gathered from the fact that the Society has eighty-five churches and seventy-five schools in the Pareychaley district, with 2,358 church-members and 11,607 baptized adherents. It is said to be one of the largest mission districts in the world, and few will dispute Mr. Hacker's assertion that "it is altogether too much for one man to manage; for satisfactory and vigorous working three men in different parts of the district could find room for the employment of all their energies."

Still, Mr. Hacker did all that was possible, and with the valuable help of a devoted band of Indian workers succeeded in "keeping things going." He draws an interesting picture of the church life of the mission:—

The Evolution of a Church.

"The church buildings which have been erected for the worship of the people vary considerably in size and importance. At first the verandah of a native house furnished all that was necessary for the few people who gathered to hear the Gospel. Then a small shed built of mud and thatched with cocoanut or palmyra leaves served as a shed for school children on the work days and as a place of service for

Sundays. As needs grow these places need enlarging, and as these small places multiply, some village is made a centre, and buildings larger and stronger than the village shed are needed for special meetings, such as united Communion services, *sangams* (i.e. harvest festivals), and other special gatherings. There are in some parts of this district one or two very good central churches, but others are greatly needed which cannot be obtained owing to the poverty of the people."

This would seem to be one of the crying needs of the district. At Kilatoor, for instance, the people succeeded in building the basement of a new chapel without any help from outside, but the work has been at a standstill for two years now from sheer lack of money. A sum of £50, with the little help that the people themselves could give, would be sufficient to erect a useful building which would be a boon and blessing to the worshippers of a large district.

A Picture of Poverty.

The poverty of the people, especially in the northern parts of the district, is said to be "indescribable." They are poor agricultural labourers under Sudra masters. Formerly they were slaves, but now, although they cannot be bought or sold, they are dependent for their livelihood upon their employers. Their little huts are built upon the sides of paddy fields—the home of ague and fever—and when there is scarcity of crops, as there has been this year, life is converted into a continuous tragedy. The following extract from the report of Mr. G. Peter, of Siruvellur, will illustrate this statement:—

"I am put in great anxiety and perplexity what to write in the Annual Report of this year. By the beginning of this year malaria commenced, and cut off twenty souls all of a sudden. They suffered so much, that they were not able to take the produce of their own cultivation as well as the harvest income of their Sudra masters. In their sick bed one and all were starving, and their food was only mere hot water, and that was only at the time they were conscious. There was none to help them in getting medicine from the hospitals nor to remove the serious cases. The malaria continued months together, and reduced all the individuals to extreme poverty, and subsided only by the end of this year. It would take months to bring them to their former stage in good health and strength, and to contribute sangam and other offerings."

Many of the teachers and other agents have suffered with their people, both from poverty and ill-health; but they have borne their sufferings without complaint, and have laboured to the limit of their strength.

"On the whole," Mr. Hacker testifies, "they are a body of men with whom it is a pleasure and honour to work. I cannot say how much I am indebted to them for the willing help they have one and all rendered to me."

Church Organisation.

Some of the more prosperous churches have been grouped into pastorates, five in number, comprising 24 congregations, 961 church-members, and 8,682 adherents. The pastors of these "group churches" are the picked men of the mission, and have done good and steady work throughout the year. An extract from the report of one of them (Rev. A. Samuel, of Martandam) may be commended to the notice of those who are interested in the development of lay-preaching in our own country:—

> "To make the services attractive to the people great attention has been paid to avoid monotonous preaching. With this object in view, not a single opportunity of appropriating the help of others was let slip. The addresses given by them, as well as the worthy example put forth in their utter unwillingness to accept anything from the church, even in the shape of food, produced a good result in the minds of the people."

Educational Work.

The seventy-five schools of the district are, for the most part, primary—distinctly primary, not to say *primitive*—in character and equipment. The "secular solution" of the education difficulty has been felt as something of a hardship by the mission, working, as it does, among the poorest classes of the State, a section of the population which (according to the statement of Government officials themselves) "will for ever remain unraised" unless the missionaries raise it. The situation, however, has been bravely met by having the religious teaching before and after school hours, and by trying to improve the Sunday-schools.

Among the Women.

Perhaps the greatest need of the district is for more workers among the women and girls. A quarter of a century ago this branch of the work was second to none in Travancore. Owing to a variety of causes, however, there had been a gradual falling away up to the time when Mrs. Foster arrived at the station. It was she who started the embroidery industry which now employs eighty women, and which secured a silver medal at the Madras Fine Art Exhibition in 1906 for the excellence of its work. But a missionary's wife, however earnest and hard-working, cannot possibly cope with the needs of such a situation, which calls for the speedy appointment of a lady missionary, and the establishment of a large girls' boarding school.

TRIVANDRUM.

Trivandrum, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the Chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

Rev. A. Parker. | Mr. H. T. Wills, M.A., B.Sc.

Native Assistant Missionary: Rev. K. P. Thomas.

Native Pastors.

Rev. W. G. Rasalam.
Rev. S. Sumanam.
Rev. M. Kesari.

Statistics:

English Missionaries:—	
Male	2
Native Agents:—	
Ordained	5
Preachers	49
Christian Teachers	57
Bible-women	14
Christian Female Teachers	2

Church Members	2,407
Other Native Adherents	12,736
Schools	42
Scholars—Boys and Girls	1,898
School Fees	£37 15 2
Local Contributions	£821 15 5

One of the chief features of the past year's work in Trivandrum was the strenuous opposition of a number of Mohammedan preachers, the net result of which was a marked increase in the interest taken by the Mohammedans generally in the preaching of the Gospel! The apparent absence, however, of any sense of sin in the followers of this religion makes it very difficult to come to close grips with them.

Another, and more encouraging, element in the situation is a revived activity among the members of the Syrian Church, a number of the young fellows having recently taken up aggressive and evangelistic work with much zeal.

Four new preaching stations were added during the year to the nine previously occupied.

Hinduism Shaken.

An extract from the report of Catechist Henry will serve to throw light on the religious condition of the people:—

"Wherever I go, I see that Hinduism is shaken to its foundations. A great majority of the people observe their rites simply as a formality. The educated are adopting Christian manners. Wives and children are now being treated by them more after the Christian fashion. They are willing to confess that Christ is indeed a living power, and that sooner or later all will be brought under His influence. They try to interpret their sacred books to make them agree with the Bible. But in spite of all, they are not bold enough to confess and crown Jesus King. It is one of the hardest works of the preacher to make a Hindu understand what true holiness is. He is surrounded from his earliest years with pictures and scenes of impurity. Their very religious stories to which his infant ears listen are terribly vile, and the temples to which he is taken for worship are hot-beds of vice.

"Day by day I see the signs of the coming of the Kingdom of God everywhere in the town. When at our open-air preaching some would create disturbance by abuse or unreasonable questions, it is not at all uncommon to find that they get little sympathy from the bystanders, who will stop them, and even answer their questions."

Yet, as Mr. Wills reminds us, there is another side to this encouraging picture:—

"It is good to be optimistic, but when one notes how very materialistic the thoughts of the people as a whole are, and how keen they are to look out for any material advantage and improvement in their worldly condition, one feels that a good deal of their present goodwill is due to a desire to fall into line with the modern trend of thought, and not be left behind in the race. If we could see any real deepening of a sense of sin, we would be much more willing to hope. The Cross of Christ is as much a stumbling-block as formerly, when there was more active antagonism, and I am not sure that a deeper work was not being done then than now."

The Hostel.

The total number of students using the hostel during the year was ninety-eight, not more than forty-two being in residence, however, at any one time. The raising of the charges has, unfortunately, shut out a number of poor lads from the country stations, for whose benefit the hostel was specially designed. It is much to be desired that by means of bursaries or some other form of subsidy this difficulty should be removed. Hindus, as well as Christians, are welcomed to the hostel whenever there is room to spare, and a number of these have taken advantage of the opportunity.

Among the Women.

Work among the women of the city was vigorously maintained under the care of Mrs. Wills, and the Bible-women again did good service. A weekly preparation class for these and other workers was found of great assistance, but some more effective training is required for the zenana visitors.

The Sunday-school, also under Mrs. Wills' superintendence, continues to make encouraging progress, the staff of teachers (men and women) now numbering about thirty.

The boarding school, with just upon one hundred girls, enjoyed a year of steady work and good health.

"The 'Domestic School,' begun a year ago, is proving a very real success, and we seem to have at last succeeded in finding out what girls of a low caste need in the way of practical training. This school has been very encouraging, and the parents of the girls are beginning to realise the benefits to be derived from it."

In the District.

In connection with the district churches under the care of the Rev. A. Parker, 65 persons were admitted to membership during the year, and 184 adults and 174 children were baptized. That there is much cause for thankfulness in such a record will perhaps be better realised if it is remembered that these churches "represent little plots of cultivated ground in the midst of heathendom. Struggle is necessary even to subsist, and to keep out the jungle and preserve the plants, and if in addition a bit of new land is added, and a few more plants put in, all is clear gain."

The Native Pastorates.

In addition to the district churches (under the charge of teachers and catechists) there are now four "native pastorates" embracing a large proportion of the whole work of the mission. Three-sevenths of the total number of adherents, and nearly half the church members, are now gathered in this way into self-supporting and self-governing churches.

In all of these churches the work is prospering well. The Trivandrum Church took possession of its beautiful new home, the "Mateer Memorial Church," at the beginning of December, in the presence of the Deputation and amid great rejoicings.

"Our people have taken a natural pride in the work," writes Mr. Parker, "and many instances could be given of their self-denial in contributing to the erection fund. One of the most pleasing features in the work has been the fact that the chief work has been done by Christian workmen in connection with our own church. The total cost of the building and furniture has been Rs. 18,700, which was all paid before the church was opened, since which time also money has been obtained for a set of good lamps and a harmonium."

The building will accommodate 1,000 people comfortably, but a much larger number managed to get inside for the opening services. The size is 100 ft. in length, by 52 ft. in width, with transepts of 20 ft.

The Venganur pastorate was only founded during the year, the pastor being ordained on December 4th in the presence of the Deputation. It was a great occasion for the church, and the building was crowded almost to suffocation. Mr. Thompson delivered the charge to the pastor, and Mr. Bolton gave the address to the people.

"The new pastor, the Rev. Y. Sanannam, has worked long and faithfully in the church as catechist and evangelist, and it has grown steadily under his care. The people are united and earnest. They have a good set of buildings, including church, school, and pastor's house, all erected by themselves. They now undertake the whole expense of the church, and although the pastor's salary is only £1 per month, that is a good deal to be raised by people whose income in good times averages four pence a day! The church has now entered on a new phase of its life. It takes charge of two little congregations at Chouvera and Mangalatakonam, both of which will be worked by volunteers from the pastorate. We have good reason to hope, judging by the past, that God will greatly use this church, and that it will become in a greater degnee than in the past a centre of Christian activity."

In connection with the four pastorates 47 persons were admitted to church fellowship in 1906, and 93 adults and 142 children were baptized.

The Women of the District.

The progress of a congregation, it is said, may be best gauged by observing the state of the women and girls in it, and that is due, more or less, to the catechist's wife. She is usually the best-educated woman in the church, often an old pupil of the mission boarding school. When she is a good woman her influence is very great.

The need for some such influence is indicated by the description of social conditions given in the report of one of the Bible-women :—

"Many of our people either work knee-deep in the mud of the rice-fields all day for their heathen masters, or get a precarious living by gathering jungle wood for sale. How they pass their days, God only knows. Most of these women ane in need of decent clothes and proper food, yet they are leading good, Christian lives amongst their heathen surroundings."

Prayer and sewing meetings, visitation of the sick, teaching and preparing women for baptism and church membership have been the work of every day in the Christian congregations, and healthy Christian Endeavour Societies have helped to increase spiritual life in the churches. In these meetings "the women learn to pray, sing, or repeat a text, or to tell of any help they have rendered to the sick or those in trouble, while some of the members make a rule of holding prayer-meetings for women in the homes of the Christians."

Outside the churches work among Hindus and Mohammedans has been carried on with zest, and the Bible-women report progress in reaching caste-women, a thing they have hitherto had difficulty in doing because of their intercourse with the poor and low-caste women.

"The writing of a report," says Mrs. Arthur Parker, "always brings up painful visions of a vast work lying undone—of crying, abject need not met."

> "Seven Bible-women are our staff among 14,000 Christians and countless heathen. Truly 'the harvest is plenteous.' We pray, 'Thy Kingdom come,' but faith staggers in face of what remains to be done. The missionary thinks of the way in which the spiritual needs of a town at home are met—with various sects, many churches, innumerable organisations, and countless workers of all sorts. A wealth of money and a greater wealth of love are being poured out in every town and village to the honour of the Master and the salvation of His people, whilst the highest talent is consecrated to His service. No book could ever contain an account of all that is being done for Christ in Christian lands. But what about those 'other sheep' of whom Christ spoke, in the lands that are becoming Christian? Their meagre statistics are written in a few pages, not because God is unfaithful, for 'the fields are white unto harvest,' but because only a small portion of the devotion, talent, love, wealth of devout souls reach beyond the seas. May God hasten the time when the call of heathen nations 'crying for the light, and with no language but a cry,' may have its answer in rich abundance, and God's Kingdom come on earth as it is in Heaven."

ATTINGAL.

Attingal is midway between Trivandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,135. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 28 miles, giving an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: **Rev. W. D. Osborne.**

One Native Ordained Pastor.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Ordained	1
Preachers	8
Christian Teachers	12
Bible-women	6
Christian Female Teachers	3

Church Members	137
Other Native Adherents	973
Schools	30
Scholars—Boys and Girls	541
School Fees	£9 13 7
Local Contributions	£23 17 8

No report for the past year has been received from this station.

NEDUNGOLAM.

Nedungolam is a small place situated at the head of the Varapulla Lagoon, and on the banks of the Ithakary River, about ten miles from Quilon. It is bounded on the south by the Attingal district, on the east by the Travancore Hills, and on the west by the sea. The people are chiefly Hindus, and most of these are poor, superstitious, and degraded.

Missionary : REV. H. HEWETT.

Statistics :

English Missionary :—		Church Members	60
Male	1	Other Native Adherents	487
Native Agents :—		Schools	7
Preachers	6	Scholars—Boys and Girls	322
Christian Teachers	8	School Fees	£19 12 0
Bible-women	3	Local Contributions	£50 8 11
Christian Female Teachers	—		

Mr. Hewett, with the responsibility for the oversight of the Quilon district in addition to his own, had a very busy and exhausting year. Such an arrangement prevented the possibility of any extended evangelistic efforts among the great non-Christian population of the district, and limited the work of the mission almost entirely to the churches and schools already organised.

The churches, six in number, have congregations aggregating about 500, of whom only about sixty are church members. One English and nine vernacular day schools provide for 347 scholars in regular attendance.

An old and honoured evangelist, who had given forty-five years to the service of the mission, passed away in the early part of the year.

"He was a good man and a faithful soldier of Jesus Christ. He had been a true shepherd to a lowly flock, which he patiently tended for many years in the Quilon district. As the end drew near, he gathered his family around him, delivered to them his parting message and blessing, and passed peacefully into the presence of his Master."

The two Bible-women worked steadily throughout the year, and were welcomed wherever they went. Once a month Mrs. Hewett met the lace-workers for Bible instruction and to receive their work. This useful industry, which hitherto has had difficulty in paying its way, now seems likely to become a source of some profit to the mission.

Reviewing the general situation in the district, Mr. Hewett writes :—

"So far as our present churches and schools are concerned, we have activity and internal developments, but little, if any, external expansion.

"Our present resources are taxed to the utmost, and we doubt very much if we can continue another year without curtailment, unless our resources are augmented. The reports of our agents give us proof that

God is blessing the work He is enabling us to do. Our Sunday-schools are much improved, and, generally speaking, the outlook is bright in all our stations.

"But is this all that we should expect to be doing in a newly-formed district? There are thousands of people entirely beyond the influence of our work, many of them willing and ready to welcome us in their midst, and to place themselves under instruction. Are not these among those 'other sheep' of whom Christ said: 'These also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd'?"

During 1907 Mr. Hewett will be taking the place of the Rev. A. Parker in the Trivandrum district, and thus Nedungolam will suffer again from that lack of continuity which is so serious an obstacle to the steady progress of the work of the mission.

QUILON.

Quilon is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS.

Native Assistant Missionary: REV. ISAAC DAVID.

Statistics:

English Missionary:—		**Church Members**	**509**
Male	**1**	**Other Native Adherents**	**2,797**
Native Agents:—		**Schools**	**51**
Ordained	**1**	**Scholars—Boys and Girls**	**1,072**
Preachers	**30**	**School Fees**	**£34 2 6**
Christian Teachers	**34**	**Local Contributions**	**£85 2 6**
Bible-women	**5**		
Christian Female Teachers	**6**		

Mr. and Mrs. Edmonds reached their station, after furlough, in December, 1906, the very day after the arrival of the Deputation. The description given by Mr. Edmonds of the gatherings held in connection with this "double event" is interesting, not only in itself, but as suggesting the changes which the mission has already effected in the life of the district.

"Long before daybreak the next morning we left Kottarakarai, some eighteen miles from Quilon. Here some 2,000 of our Christians from the out-castes, together with several thousands of Syrians, came to give the deputation a hearty and characteristic native welcome. For more than half-a-mile nothing could be seen but a mass of flags, moving heads, and native umbrellas. As for music, there was a variety! Tom-toms and wind instruments from the temples, and violins from Quilon, united to give gladness to the native mind; but I was afraid to ask the members of the Deputation to put their feelings on record.

"I had hoped for a deeply devotional meeting to praise God for His great goodness to us in permitting us to gather out of degradation and superstition the 3,300 Christians of this district. Our Christians, however, had determined otherwise. This was the day of their lives. They had never had a Deputation to see them before; they had never dared to congregate in such numbers in the heart of the town before; they remembered the many thrashings they and their wives had to endure (and still do endure in country parts) for daring to use the public roads at all; they remembered the many false charges against them by their masters when they became Christians; they witness the education of their children and the new freedom and progress they enjoy through the efforts of the mission; and they wanted to show their joy and send a message of thanksgiving to the L.M.S. churches in England through the Deputation. In their own way, and to their own satisfaction, they did it. When we missionaries remembered that thirty years ago hardly a Christian from the low-castes existed in this country district, as we looked upon that joyous crowd that day we took courage and prayed for grace to quietly work on until these ignorant and despised people shall become, in God's good time, a self-supporting, and, spiritually, a powerful Christian community."

The Bank Failure.

Perhaps no mission in South India suffered more severely than Quilon from the bank failure. In addition to other smaller sums, a church building fund of £213 was engulfed.

"The town congregation has never had a real church to worship in; the present building is an old military store-room, bought in 1831 and converted into a place of worship. It is now very dilapidated. For thirty-three years the people have been collecting money to build a church to perpetuate the memory of the missionaries who have laboured or died in Quilon. Outside help had been given. Friends at home also had given or promised me sufficient to build the church. What joy was in the hearts of missionary and people, and, then—the crash, the subsequent despair, the feeling that God had thus forbidden the work they had set their hearts upon!"

It was natural that for a moment the missionary and his people should be "cast down." But they are not "in despair." The Memorial Church will yet be built, and much gratitude is expressed to the kind friends who have already sent contributions towards making good the loss.

The Schools.

The twenty-eight day-schools and sixteen night-schools of the mission had a chequered history, with a total decrease of 361 scholars in two years. Mr. Edmonds hints at some of the causes:—

"Owing to scarcity of work and fever ten night schools were shut up during some part of the year. This is only a temporary set-back. In the day schools caste feeling is the cause of the decrease. Our schools are open to all. Some of the out-castes desire to send their children to those schools. We must on principle admit them. With what results? Nearly all the high-caste children immediately leave. Owing to this fidelity to principle several of our best schools have been sadly reduced, but we must continue the fight."

The extreme poverty of many of the parents must also be borne in mind. Unless a man have a small compound of his own he has no margin. His daily wage sustains him; hence, each member of the family, as soon as he can do anything, must do it to earn something, however small.

"Only one-fifth of our poorer Christian children of a school-going age actually get to school," writes Mr. Edmonds. "This is a very serious thing for the future of such churches. To change it something must be done. One thing only is practicable, and that is to start a greater number of paid night schools. Hitherto this work has been largely voluntary. Good work has been done, but it must be greatly increased before it can be of real help to these children."

It is encouraging to know that all the schools are now up to Government standard, and that five new grants were secured in 1906.

The boarding-school (owing to the addition of a new standard) increased its numbers from 69 to 101, the boarders (10 of whom are girls) numbering 49. Lack of accommodation and scarcity of funds compelled the rejection of several applicants.

Special children's services were held at several centres throughout the district, when prizes were given for attendance, conduct, recitation of Scripture, etc.

III.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil .. (p. 122)	James Duthie, D.D. (*m*), 1856. George Parker, B.A. (*m*), 1900. Miss B. Blanchard, 1900.* Miss B. J. Duthie, 1901. *Native Pastors*—V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Yesudian, Zionpuram. S. Vethamany, Puttalam. *Assistant Missionaries*—C. Satthianathan, 1879. (*Tittuvilei*) M. Nallathamby.
Neyoor .. (p. 128)	I. H. Hacker (*m*), 1877. W. C. Bentall, L.R.C.P., L.R.C.S. (Ed.) (*m*), 1901. J. Davidson, M.D., Ch.B. (*m*), 1905. Mrs. Baylis Thomson, 1884. Miss MacDonnell, 1907. *Native Pastors*—B. Manasseh, 1879, Attoor. T. Joel, 1903.
Pareychaley .. (p. 132)	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trivandrum .. (p. 135)	A. Parker (*m*), 1887.* H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*—W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesari, B.A., 1894, Trivandrum. *Assistant Missionary*—K. P. Thomas, 1903.
Attingal .. (p. 139)	W. D. Osborne (*m*), 1893. One *Native Pastor*.
Nedungolam .. (p. 140)	H. Hewett (*m*), 1893.
Quilon .. (p. 141)	W. J. Edmonds (*m*), 1892. *Assistant Missionary*—Rev. Isaac David.

Total.—Eleven English Missionaries; Four Female Missionaries; Twenty Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
Nagercoil ..	1829	2	2	5	42	130	4	30	2215	12613	..	..	83	2726	..	12	1639	..	533 19 5
Out-stations..	..																		
Tittuvilei ..	1866	..	..	1	10	14	5	3	240	2015	..	..	19	360	..	2	149	..	101 3 10
Out-stations..	..																		
Neyoor	1828	3	2	3	69	83	43	18	1842	12530	57	1792	48	2424	177 7 10	9	1164	18 19 3	386 3 2
74 Out-stations..	..																		
Pareychaley ..	1845	1	..	3	58	99	8	9	2358	20674	86	6476	67	2606	92 15 0	8	349	37 18 0	327 4 0
85 Out-stations..	..																		
Trivandrum ..	1838	2	..	5	49	57	14	2	2407	12736	48	2692	39	1344	29 18 2	3	554	7 17 0	821 15 5
64 Out-stations..	..																		
Attingal	1895	1	..	1	8	12	6	3	137	972	15	560	15	418	8 19 0	15	123	0 14 7	23 17 8
14 Out-stations..	..																		
Quilon	1821	1	..	1	30	31	5	6	509	2797	29	1204	29	799	34 2 6	22	273	..	85 2 6
21 Out-stations..	..																		
Nedunkulam ..	1904	1	..	..	6	8	3	..	60	437	6	156	7	322	19 12 0	..	..	..	50 8 11
5 Out-stations..	..																		
Centenary Thank-offerings	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	136 11 2
Totals ..	..	11	4	19	272	437	88	71	9768	64774	241	12880	307	10999	362 14 6	71	4251	65 8 10	†2166 6 1

† Of this sum £403 18s. 1d. was contributed by foreigners.

LONDON MISSIONARY SOCIETY

The One Hundred and Thirteenth

—— REPORT ——

1908.

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

REV. JAMES DUTHIE, D.D.*	MISS B. BLANCHARD.
REV. GEO. PARKER, B.A.	MISS B. J. DUTHIE.

* Since deceased.

Native Pastors.

REV. V. SOLOMON.	REV. S. YESUDIAN.
REV. J. NATHANIEL.	REV. C. SAMUEL.
REV. J. MOSES.	REV. S. VETHAMANY.

Native Assistant Missionary: REV. C. SATTHIANATHAN.

Statistics:

English Missionaries:		Church Members	2,261
Male	2	Other Native Adherents	10,185
Female	2	Schools	94
Native Agents:—		Scholars—Boys and Girls	4,445
Ordained	7	School Fees	£ —
Preachers	43	Local Contributions	£587 13 4
Christian Teachers	133		
Bible-women	28		
Christian Female Teachers	29		

TITTUVILEI.

Native Assistant Missionary: REV. M. NALLATHAMBY.

Statistics:

Native Assistant Missionary	1	Church Members	245
Preachers	10	Other Native Adherents	1,784
Christian Teachers	14	Schools	18
Bible-women	4	Scholars—Boys and Girls	496
Christian Female Teachers	3	School Fees	£ —
		Local Contributions	£79 17 3

The Nagercoil report possesses a pathetic interest owing to its being one of the last tasks undertaken by Dr. Duthie, who passed away on July 3rd, at Bangalore, after a prolonged and painful illness. Dr. Duthie's report touches the experiences of two years—the present year and 1906, which, owing to illness, he was unable to report upon. It was a profound disappointment to him that he was unable to be present at any of the numerous and deeply-interesting meetings held to celebrate his Jubilee and the centenary of the Mission, a disappointment in some degree atoned for by the visits he received from the Deputation and other friends. The visit of the Deputation reminded me, says Dr. Duthie, that when Dr. Thompson and Sir Albert Spicer paid a visit to Nagercoil they expressed great surprise at the absence of any regular and systematic arrangements for the training of mission workers; from that time forward a special department for this work has been carried on. During these years 120 men have been trained and sent out to the congregations.

> " But for some years, the salary question has been much in evidence amongst us, and, gradually, as studies in our High School have been more and more on lines necessary for entrance upon a University course, entailing more expense, Mission situations, with their poor salaries, have not been sought after as in former times, when education was free and service in the Mission had many attractions. Another change has come about in those years. Formerly agents were supported largely by foreign money, but of recent years the question of self-support has been urged, with the result that very encouraging progress has been made, while yet it becomes clear that the salaries which most village congregations can raise at present are but very little, if at all, greater than in the old days. This condition of things has affected the supply of catechists."

Dr. Duthie hoped to see, at no distant date, a United College at some suitable centre where University graduates and undergraduates will enjoy a much more advanced training for the Christian Ministry in large churches than is possible, or even necessary, in the local institutions.

In December, 1906, ten men were sent out after a course of three years' training—four going to Nagercoil District, one to Neyoor, two to Pareychaley, two to Trevandrum, and one to Quilon. At present there are two classes, there being seven students in the senior and eight in the junior. Now that there are two divisions in the institution there is not sufficient accommodation, and it is proposed to erect an upper storey on the present building, to be named " Aikenhead Hall," in memory of the Hon. James Aikenhead of Tasmania, by whose generous help it was put up.

The Press.

Next in importance (under Dr. Duthie's superintendence) to the catechists' class is the Press, which continues to be a department of the Mission of incalculable value, and which costs the Society practically nothing. The work of editing six monthly magazines and two quarterlies is a heavy burden and responsibility which the missionaries in Travancore, however, gladly undertake. For many years the output has amounted to about four million pages annually.

Towards Union.

Since Dr. Duthie's report was written changes of an important kind affecting the native pastorates have taken place. In 1905 the long cherished aspiration of the Society's missionaries in South India and those of the American Board in Madura was consummated after a Union of Pastorates in these two Missions.

> "But more than this, our Presbyterian Brethren in Madras and Vellore connected with the Church of Scotland, the United Free Church, and the Dutch Reformed Church of America, approached us in a spirit of much cordiality desiring to unite their forces with ours; and a basis of agreement on essential points of doctrine and discipline having been settled, the Union with us of the Native Churches in the several Presbyterian Bodies referred to was enthusiastically ratified last July at Madura. It is expected that a General Assembly of Representatives of all these Churches, having a constituency of about 150,000, will take place in Travancore during the current year 1908, affording an example of unity to the non-Christians of South India, enabling us to exhibit a united front, and helping us to do more economically and efficiently the work committed to us."

The Home Church.

As regards the Home Church, the year has been marked by no less than forty deaths, a large number considering the absence of any epidemic, of these thirteen were communicants. Nineteen members were admitted to Church membership, and eight adults and thirteen children were baptised. There are at present connected with the Church 1,890 adherents, 1,587 being baptised, and 388 being communicants. The Sunday-school has been revived on new lines, and the attendance in consequence is increasing. There are now 100 scholars on the roll, the average attendance being seventy; the average attendance at the Bible-class for Women is also seventy.

Scott Christian College.

The general work of this institution "went on regularly and quietly." There was some sickness among the boys at the beginning of the year, but not of sufficiently serious character to interrupt their studies. The examination results in the F.A. classes were particularly good, twenty-two passing out of twenty-eight: the matriculation results were, in common with most of the schools in South India, disappointing, only three passing out of twenty-three sent up; this was about the average for the whole Presidency. The total number of students in attendance was 672, made up of 513 Christian scholars and students, 144 Hindu, and fifteen Mahommedan scholars and students. In the college there are fifty-five students, in the High School 187, in the Middle School 370, and in the Primary School sixty; Nagercoil town is responsible for 360 students. Last year there were about 110 boarders, this year the number has risen to about 140, and, in consequence, there has been much overcrowding, and the hostel, towards which a friend in England has offered £1,000, will be a great boon. A further gift of £250 from the same friend renders a class for Biblical and theological study possible. The tone of the school has been excellent, particularly in the boarding department, thanks to the care of the head-master and teachers.

The District.

Mr. Parker has again had charge of the district throughout 1907, in addition to his heavy responsibilities as head of the College, and progress has been made among the congregations and in the schools.

> "I must again emphasize the great evil of leaving a large district such as this to very inefficient supervision. The Churches are suffering in the most vital manner, and the feeling is abroad that the Society is either careless of them or unable to help them further."

From no Church is there a report of great additions, but almost every report from the agents contains a few, and very often striking, instances of conversion. Further, in this year's report there are numerous testimonies to the effect on the people of men and women of high Christian character connected with the Churches. Attention is called in most of the reports to the voluntary work done by the people. This, which is regarded in England as a natural thing, is only just beginning to be taken seriously in Nagercoil. The Rev. C. Satthianathan, the assistant missionary, has continued his energetic visitation of the Churches and schools in the district. During these last years, while the district has been without a missionary, a great deal of responsibility has fallen upon Mr. Satthianathan. His energy and abilities, however, have been equal to the task. Among other departments he has had almost complete charge of the schools.

The Native Pastorates.

Three out of the five pastorates still remain without a pastor, and unfortunately it appears that the people prefer this to be the case, though why, it is difficult to say; save if the missionary will provide them with an efficient evangelist, they enjoy the privileges of a self-governing church without full responsibilities.

Educational Work.

The District Schools have been maintained at the same number as last year. The difficulty in obtaining proper teachers continues, though Mr. Parker has increased the salaries of the better qualified teachers, in the hope that this step may lead to securing more such men. At the present moment the Government of Travancore have formed a committee to consider the educational matters of the State, and elementary education is one point which the committee is requested to pay particular attention to. As Mr. Parker has been invited to act on that committee, he will have the opportunity of representing the claims of rural and elementary education.

The Girls' School.

At the beginning of the year Mr. Devasagayam, the head-master, who had been absent for six months, while attending the Teachers' College in Madras, returned with the teacher's diploma. The upper forms were very poorly attended throughout the year, and 1908 has begun with only two in the highest class. One of the things which is needed in connection with this school is a normal class where elementary teachers could be prepared. At the present time there is no school where the Tamil girls can obtain elementary teachers' certificates. The results of the examination were good. Six girls entered for the Government Middle School Examination and all passed, and five out of eight passed the Vernacular Middle School Examination.

"So far the school has been worked largely by male teachers. My experience leads me to think this is not good, on the other hand teaching in such schools is new to our girls, and they require considerable help and guidance to make them effective teachers. Our great need is a trained English lady to work *in* the school. This seems to me one of the first things that need strengthening in our work here in Nagercoil; not that we may attain to higher examinations, but that advance may be made in true femininity of spirit, and in the preparation of our more favoured girls for work amongst their less favoured sisters."

The Boys' Home.

There were about forty-five boys in the home last year, all of whom were studying in the school department of the College.

Orphanage Girls' School.

There have been forty-eight girls at the school during the year, the majority coming, as in past years, from the Tittuvillei District. In the School department Miss Duthie writes that the teaching staff has been strengthened, and the classes brought into line with the ordinary standards. In this way it is hoped that the brighter girls will be encouraged to go on as far as the Middle School, thus enabling them to take advantage of a training class, and preparing them for teacher's work in their villages. As regards the eight Hindu Girls' Schools for higher caste children, the one which was closed after the Arbuthnot failure still remains closed, partly from lack of funds, and partly from lack of teachers. In the remaining seven there are 373 names on the registers. Sunday-schools are carried on regularly in each school, the elder girls being taught by students of the catechists' class. Miss Duthie's great regret is that the influence in these schools is not entirely Christian. In each, one or two Christian teachers are employed, but in addition a Hindu man is required for collecting the children, the parents refusing to send their girls to the school unless one of their own community is in the school. A training class which will give those girls who pass the middle school examination a regular preparation for the teaching in the primary schools is sadly needed.

Zenana Work.

In Miss Blanchard's absence on furlough Mrs. Parker has carried on the *Zenana* work. In addition, five Bible-women have visited the homes of the higher caste women in five different centres where work was begun several years ago by Mrs. Duthie. One of the five Bible-women unfortunately has been compelled to resign, and her place has not been filled. The number of pupils is 139, of whom thirty-two are without a teacher, "but we hope that this will not continue long."

Girls' Boarding Home.

The work in the Girls' Home, with its eighty-three inmates, has, under the guidance of an efficient matron, gone on smoothly during the year. Five of the bigger girls joined the Church in November. The School department is under Mr. Parker, Miss Duthie's share having been confined to a class on Sundays for the bigger girls and a drill class on Saturday afternoons.

District Lace Industry.

This industry, which is distinct from that carried on by Mrs. Duthie, employs over 850 women, the number fluctuating slightly from week to week. They are all Christians connected with the various congregations in the Nagercoil District, and are required to be able to read the Bible. About forty-one non-readers who were taken on during the famine on condition they learnt to read, have been examined, and some have made progress. The profits of the lace-making go towards the up-keep of the Boarding School; the sales have been well maintained.

The South Travancore Native Evangelistic Society, under the chairmanship of the Rev. S. Yesudian, has had a successful year, and its admirable work is greatly appreciated in the district.

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

Rev. I. H. Hacker (Martandam).
Mr. J. Davidson, M.D., Ch.B.
Mrs. Baylis Thomson.
Miss MacDonnell.

Native Pastors.

Rev. B. Manasseh.
Rev. T. Joel.
Rev. C. Isaac.

Statistics:

English Missionaries:—		Church Members	1,888
Male	2	Other Native Adherents	12,741
Female	2	Schools	59
Native Agents:—		Scholars—Boys and Girls	3,455
Ordained	3	School Fees	£195 15 9
Preachers	72	Local Contributions	£357 12 0
Christian Teachers	82	Do. Hospital	£783 12 0
Bible-women	48		
Christian Female Teachers	20		

1907 was a busy year for Mr. and Mrs. Hacker, because in addition to the work in the Neyoor District they had the oversight of Mr. and Mrs. Foster's work in the Pareychaley District until December, when the latter returned from furlough.

> "This year we can gratefully record that we have seen in many instances the fruit of the Gospel: sinners, convinced of their sins, have found forgiveness in Christ, and stand new witness to His saving powers. Temptations have been resisted and conquered in the same Holy name; the poor have borne their poverty more patiently; the troubled have received comfort, and the dying have been blessed by the presence and strength of their Redeemer. A new society is forming even in this land, which calls Christ Master and Lord. Ignorance there is, and weakness and degradation, which distress us; but the signs of a truer life are growing, and so long as these continue, we may thank God and take courage."

An unexpected, and in Mr. Hacker's experience, an unprecedented, incident during the year was the prohibition of open-air preaching by the Chief Magistrate. In March of every year there is a large Hindu festival held at Mandikadoo, about four miles from Neyoor, attended by thousands of pilgrims. It has been the custom for the last seventy years at least for Christian workers to hold open-air services on the roads leading to the place where the festival is held; this year the Peishcar stopped the services and ordered the people to go away, on the ground that he apprehended a breach of the peace. The incident caused considerable feeling at the time, but a few months afterwards this officer was transferred to another part of the country and the excitement died down.

Pastoral and Evangelistic.

"The work done in the pastorates during the past year has given much satisfaction," writes Mr. Hacker. The pastorate of Kallukootam is vacant, owing to the Rev. C. Isaac having received a call to Neyoor, in place of the Rev. S. Zechariah. Kadamaleikunnoo is thriving under the pastoral care of Rev. T. Joel.

Mention has been made in previous reports of a movement amongst various villages of weavers. Four villages have now been opened, and in each village a school, which is also used as a place of meeting for Christian instruction, has been established. At one village, Nattalam, which the Deputation visited, Mr. Hacker on one Sunday baptised a hundred adults and children. Encouraging work has been carried on by the Christian Endeavour Societies which have been started in connection with the Churches. The Free Reading Room founded in 1887 proves as useful as ever and as unremunerative; it is used by Hindus, Mohammedans, Roman Catholics and Protestant Christians; Brahmans and Sudras also frequent it, as well as Government Officials and Christian Ministers. The total number of visitors during 1907 was 4,156. During the year ninety-two persons have been admitted to Church membership, and 583 were baptised.

Educational Efforts.

Excellent work continues to be done in the fifty-nine Vernacular Schools, containing 3,364 scholars, taught by 110 teachers. These teachers are miserably paid, and some of them are ill-trained, but they render loyal service which is productive of good. Mr. Hacker during the year has received much assistance from Mr. J. John Timothy, who as correspondent with the Government and Inspector of Schools, has been indefatigable in all that makes for the advancement of the work.

Amongst the Women and Girls.

As we have already hinted, Mrs. Hacker has had as busy a year as her husband, and the lady helper she earnestly expected was not forthcoming. Mr. Daniel and the teachers, however, have admirably seconded Mrs. Hacker's efforts.

As regards the Girls' Boarding School at Neyoor, Mrs. Hacker feels more than ever the need of a lady on the spot to superintend the girls and influence them personally. The health of the school was not so good as in the previous year, two of the scholars dying within a month of each other. Mrs. Hacker writes: "The earnest Christian spirit among the elder girls has been a great comfort, and I believe many have given themselves to Jesus and are His true followers."

There are fifteen female teachers in the girls' village schools, most of them "old girls" of the Boarding School. The girls are taught sewing, singing, and a knowledge of the Bible, besides the ordinary lessons. Mrs. Hacker's time was so fully taken up with the embroidery industry among the Christian women of the two districts at Neyoor and Pareychaley, that it was with great relief she handed over the charge of Mrs. Foster's work to her on her return at the end of the year. The lace industry has been abundantly blessed; orders have poured in from all parts of India to such an extent that it has been difficult to keep pace with the demand; this has been a great boon to the poor women who, in consequence, have been kept busily employed.

"As many are mothers and have many family cares and duties, they can only do this embroidery in their spare time in their houses, but it keeps them industrious and from idle gossiping, and also it has a good influence on them in keeping them clean and neat in appearance and in the sweet habits they have learned in their school."

The money earned is used by the mothers generally for the education of their children, and the unmarried young women save their earnings for their dowry. The income derived not only enables them to live, it also enables them to contribute one-tenth of their earnings to the Dorcas Fund. The total sum of their gifts amounts to Rs. 200, by no means a small sum when the poverty of the people is considered.

Medical Work.

The year 1907 will be remembered as a year of changes in the staff of the workers of the Medical Mission. In July Miss Macdonnell returned to the sphere of her former labours, after four years' absence. To her former labours is due in a large measure the maternity ward, and the trained Indian nurses, who have done such excellent service during the time when there was no European nurse in charge after Miss Greene's retirement. While the Mission rejoices in Miss Macdonnell's return, it has to lament the loss of Dr. Bentall.

Dr. Bentall's connection with the Medical Mission has been short—barely six years; but he describes them as the six happiest years of his life, and is deeply grieved that his wife's inability to live in the tropics necessitated his return home.

In addition to his duties at the hospital, Dr. Bentall has had charge during the past five years of the training of the medical class.

"No work has been so truly delightful to me as this. Were I older and more experienced I might be less enthusiastic and optimistic; but to me that class has meant endless opportunity and a hope for the future without limit. If those young men maintain the standard of spirit and work which, by God's grace, they have acquired during the last five years, there is a new era dawning for the Medical Mission."

Dr. Bentall is much beloved by his many native friends and by his European colleagues in Travancore, and his removal is a serious loss to the Mission.

Besides Dr. Bentall, we have also to record the loss of two of the Medical Evangelists: Mr. Yacob, who died, and Mr. R. P. William, who resigned after fourteen years' service. It was Mr. Yacob who built up the medical work at

Attingal, and the present hospital, opened about two years ago, is a monument to his labours. Dr. Bentall states that a colleague for Dr. Davidson is absolutely necessary; more frequent visits by the doctors to the outlying branches is a *sine quâ non* for their further development, and one man alone cannot possibly overtake the administrative work of fifteen hospitals, to superintend the drug supplies, perform all the major operations at the head station, and be constantly "flying about on his bike to the out-stations, which cover one hundred miles." A glance at the figures of the last few years shows that while the head station has scarcely progressed, the work in the branches has been considerable, and in the future this is likely to be increasingly the case. To the same end the system of the "Sale of Medicines" has been persistently pushed in order to enable the equipment of the branches to be more complete; this emphasises the need for two doctors. Dr. Davidson has been obliged to give up language study entirely, owing to the demand of the work, and yet such neglect is bound to tell on its development later on. Miss Macdonnell emphasises the need for more nurses.

> "Owing to the various untoward circumstances, the nursing staff at the Hospital had dwindled to one day and one night nurse, with an extra woman who had been an ayah to help, and right nobly have these women risen to the extra duties laid upon them, amply repaying us for the time spent in training them. While the students were being trained it was part of their duty to do practical work by the bedside. Now that their student days are over and they have gone to their various stations, an increase in the nursing staff is imperative."

The Medical Evangelist in charge of the leper work reports that the year has been one of steady progress. During the year two patients were baptised and received into the Christian Church, and a few more are being prepared to receive baptism. At present there are thirty men, seven women, and five children in the asylum.

Zenana Work.

"The year began under a cloud," writes Mrs. Baylis-Thomson. For the first time during a period of twenty-five years there was a balance on the wrong side owing to Arbuthnot's Bank failure. Mrs. Baylis-Thomson was therefore compelled to stop the salaries of her fellow workers for three months.

> "At the end of that time I asked if any had continued their work: everyone of the thirty-eight held up their hands in response. They said they had gone on just the same. 'We could not let the heathen

think we served God, as they often taunt us, for money, but from love to Jesus.' It was a noble answer, and I thanked the Lord for the spirit it evinced. Two other zenana workers, who for many years had toiled in a very feverish district, and were much weakened by continued attacks of fever, resigned of their own accord, saying it was not right to receive salaries when they were unfit for work."

Two others had to resign from ill-health, and one died in the hospital. For half the year the staff was reduced by five; one more was added, making a total of thirty-two at the close of the year. Mrs. Baylis-Thomson emphasises the need for *trained women* for the work. The Bible-woman who died, Paraparathadimei, was sixty-five years of age, and for seventeen years had been supported by friends in New South Wales; she was a woman of fine character and greatly beloved.

Among the extracts given by Mrs. Baylis-Thomson from the Zenana Workers' Monthly Reports, the following is the most interesting:—

"After reading and explaining the parable of the sower to a few women, I asked them how many of them believed on Jesus and had their names in the Book of Life. One of them said: 'You need not be sorry that in spite of your missionary lady's efforts none is saved. God the Holy Ghost, and the angels who take the message from the earth, know that there are some among us who are saved. We cannot publicly confess our faith on account of our caste system. You know well about this. Although our names are not in the Church list, they are in the Book of God. We do not worship the sun and other gods since we learnt about Jesus. We have stopped even marking our foreheads with ashes. We believe on Jesus now.' "

PAREYCHALEY.

THIS district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: REV. A. T. FOSTER.

Native Assistant Missionary: REV. S. MATTHIAS.

Native Pastors.

REV. S. D. SYLUM.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Ordained	4
Preachers	57
Christian Teachers	106
Bible-women	7
Christian Female Teachers	11

Church Members	2,411
Other Native Adherents	1,385
Schools	76
Scholars—Boys and Girls	3,263
School Fees	£95 1 4
Local Contributions	£371 5 4

Mr. Foster did not resume oversight of this Mission until towards the end of the year; but returning to the work after nearly two years' absence he was struck with the disproportionate growth. On the one hand there are churches showing substantial progress, able to manage their own affairs, rising up to £50 a year, blessed with an intelligent diaconate and prosperous congregations; on the other hand there is a half-formed community lurking about the confines of Christianity, mostly poor and ignorant, often irregular and lazy. Moreover, a large portion of the district lies within the fever belt, and the people are soaked with malaria. One of the catechists writes:—

> "To keep up the congregation in good order, constant visits are of great need. Visiting all the houses is a loathsome and tedious piece of work, as the visitor requires to pass through thick jungles infested with wild beasts, venomous serpents, and big mosquitoes. He is further obliged to cross brooks of different descriptions full of leeches, and to trudge on foot patches of paddy fields and marshy lands formed of stinking clay hidden under grassy plants, within which poisonous insects abide. A passenger who crosses these regions feels suffocation, headache, vomiting, thirst and coolness, which are the preliminary symptoms of malaria. Although there are 600 adherents in this congregation, we can seldom see a healthy man, who is free from sores, big stomach, or elephantiasis."

Yet in spite of these drawbacks, the people are crowding into the Church, literally taking the Kingdom of Heaven by storm. During Mr. Foster's furlough upwards of one thousand people have come over, and two new causes have been started. "We are not in the front, guiding the movement," writes Mr. Foster, "but simply trotting behind, patiently trying to keep up with it, but in vain." But "to go on as we are doing means endless troubles and disaster." The supervision that the missionary can give is inadequate, and his inability to aid the people with money is construed into unwillingness; they turn for help elsewhere and have not to look far, the Salvation Army, which has begun work in the district, offering both education and employment to the people. The most loyal Christians, however, view their intrusion with considerable concern. Mr. Matthias reports that whatever the Salvation Army may *say*, their action and attitude is thoroughly hostile. The Rev. I. H. Hacker took charge of the work while Mr. Foster was away, and the native helpers express their gratitude for his kindly help. Both Mr. Matthias, the Pastor of the Martandam Church, and Mr. Sylum, of Pareychaley, declare that they could not have discharged their duties with much success had it not been for the timely guidance rendered by Mr. Hacker.

TRIVANDRUM.

TRIVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER.	MR. H. T. WILLS, M.A., B.SC.

Native Assistant Missionary: REV. K. P. THOMAS.

Native Pastors.

REV. W. G. RASALAM. REV. S. SUMANAM.	REV. M. KESARI.

Statistics:

English Missionaries:—		Church Members	2,572
Male	2	Other Native Adherents	3,275
Native Agents:—		Schools	46
Ordained	4	Scholars—Boys and Girls	2,206
Preachers	52	School Fees	£57 4 11
Christian Teachers	68	Local Contributions	£338 9 3
Bible-women	15		
Christian Female Teachers	8		

At the end of February, 1907, the Rev. H. Hewett took over charge of the Trivandrum district on the Rev. A. and Mrs. Parker's departure for their furlough. Naturally, Mr. Hewett has found the burden a heavy one, as the superintendence of such a district is more than enough to keep one man fully occupied all day and every day, and in addition he had his own work at Nedangolam. Generally the year has been one of steady work in all branches. The machinery of the district is in excellent order, is well lubricated, and worked quite smoothly, thanks to the thoughtful care bestowed upon it by Mr. and Mrs. Parker. Thirteen years ago Mr. Hewett travelled in this district, and on revisiting it he was greatly impressed by the progress that had taken place, chiefly in the Southern portions of the district during the intervening period.

Evangelistic Work.

The reports of the evangelists and catechists, whether from the isolated outposts or from the more thickly populated centres, tell of quiet work, steadfastly pursued. At Moolakonam progress has been made with the new church, which, it is hoped, will be ready for worship by the end of 1908. At Pirakode, chiefly through the influence of a voluntary worker, a new congregation has sprung into existence. A site was given by a friend for a new church, and the church itself has been erected by the people without any cost to the Mission. At Kodiganooskonam, thanks to the earnest efforts of a Sudra convert, the present building shows signs of becoming too small to accommodate the worshippers. Mr. Walsalam, with his bullock coach, has traversed the district from end to end, and has won the attention of both heathen and Christian alike.

Educational Work.

In all the schools good work has been done, and such irregularities as have arisen have been of an insignificant character which do not require detailing. At Kazhakodlam just midway between Attingal and Trevandrum a new school has been started on the main road, out of money subscribed by native helpers. The building has been rented from a friendly Mohammedan, and the school since it started has been well patronised. It is at this spot that the Medical Mission has decided to establish a new dispensary. A dresser is already at work, and land for a permanent building has been purchased. At Puthanambalan a new school has been erected to meet the needs of the people, the old school being in an extremely bad condition, as a result of which the Government grant has been lost.

The District Council.

The Council has been of such considerable help during the year that it claims a paragraph to itself. It is composed of the missionary and his assistant, four pastors and the mission writer, together with ten others elected by the native agents employed in evangelistic work. Its function is to deal with difficulties arising in the various Churches throughout the district.

> "It is impossible for me to say how many cases have been considered and disposed of by this Council during the year. Cases of discipline in the Churches, irregularities respecting the marital relationships, lapses into heathenism, disputes about property, complaints against Catechists, Teachers, Deacons, etc., etc., have come up for disposal and a careful record is kept of all that is done or attempted. Personally, I cannot speak too highly of this useful institution, for its beneficent influence is felt throughout the district."

Among the Women.

Mr. Hewett states that he has read through the reports of the Bible-women and is persuaded that each and all of them are doing good work in their different spheres. During the year a beginning has been made in the way of industrial work for the women and girls of the district, and there are now about thirty women and girls under instruction in a school established for this purpose.

Sunday School Work.

During the year more than a thousand of the children sat for the Indian Sunday-school Union Examination; in each of the four divisions a silver medal was won and a large proportion gained certificates of merit. The further development of the Sunday-school is a problem which will have to be faced in the near future. At present there is no Sunday-school literature in the Malayalam language, the Bible forming the sole equipment of the teacher.

Work in the City.

Mr. Wills also reports that the past year has been on the whole one of quiet, steady work, and generally free from disturbance or excitement, though the Swadeshi preachers have incited the people to vigorously oppose open-air preaching. "Much of the opposition to what is foreign," writes Mr. Wills, "has its root in hatred or fear of Christianity."

> "Then the system of education afforded by the Government is devoid of any religious influence. This can hardly be helped since Government must be neutral. Yet it is having its dire effect in that thousands of practical atheists are being turned out of the schools and colleges every year. Many Hindus strongly resent this and regard this as a danger, and welcome missionary schools and colleges because of the moral influence. The genius of the people again is towards a professional career rather than a commercial or industrial one, and the number of the lawyers, etc., that are being turned out by the universities is considerably larger than there is any work for. Thus the number of those who cannot make a living and have a grievance is steadily increasing."

Since Mr. Wills wrote the foregoing some leading Mohammedans have issued a manifesto in which they give a foremost place to non-religious education as a cause of trouble and unrest in India.

Street Preaching.

The thirteen preaching stations have been visited regularly, and the preaching campaign vigorously maintained. Though a strong revival movement is being felt in some parts of North Travancore it has not yet reached

Trivandrum. The caste preacher who joined the band last year left in July, "and now at the close of the year Henry has had to take rest on medical advice." This is a very serious check to the town work, two men being the irreducible minimum, the mission is therefore all the more grateful for the voluntary help so willingly given by Mr. T. Daniel, a clerk in the Durbar physician's office, who attends the preaching on Sunday evenings with great regularity. The mission has been favoured with several good lectures during the year, among the lecturers being Mr. F. Lenwood, M.A., Dr. G. Cox, of the C.I.M., the Rev. J. J. Johnson, of the C.M.S., and Mr. Azariah of the Y.M.C.A.

The sales at the Book Depôt show a steady increase and the output could be doubled or trebled were the people allowed to have the books on credit. At the end of November the Bible Society withdrew their monthly grant towards the writer's salary in consequence of new instructions from home, according to which the Society no longer holds itself responsible for the sale of their publications. This step has thrown the responsibility of financing the Depôt entirely upon the London Missionary Society missionaries personally.

Students' Hostel.

The Students' Hostel has continued to do useful work in giving accommodation to young men from many places. Unlike previous years Hindus were conspicuous by their absence, only two seeking admission, but there was one Mohammedan, which is an innovation; the rest were Christians of various Churches, including the Roman Catholic Church. The total number of entries was seventy-three as against ninety-eight the previous year. Mr. Wills fears that next year will see an even greater decline owing to the very strict policy now adopted by the College authorities, who are increasingly careful whom they advance in their classes.

"One thing that is operating adversely is the growing tendency of the so-called 'Syrians' to keep themselves separate from other Christians whom they regard as inferiors. These Syrians have had the advantage of a long Christian ancestry, and this, of course, has raised them socially compared to those who are now coming in from the lower Hindu castes. But this keeping of caste on their part shows how little they have yet learnt of the Spirit of Christ, and is a bad blot on their profession. On the admission of one of the Hindus referred to above, a well-educated and gentlemanly fellow, but who belongs to a caste considered inferior, the Syrians came in a body to protest against his admission, saying that they could not remain if he were allowed to come in. They were, of course, told that the Hostel was open to any one who fulfilled the conditions of membership. A few took early opportunity to leave, and later on some of the rest made a serious disturbance as the result of which several others preferred to leave, rather than submit to discipline. This, no doubt, was largely the cause of the diminished number of entries."

Mr. Wills bears willing testimony to the influence of the Press:—

"I cannot speak too highly of the wonderful influence of the two vernacular papers for women, the "Matherpothini" and the "Family Friend" have on Christians and non-Christians alike. The former is a Tamil monthly magazine, of which my father, Dr. Duthie, is the Editor; the latter is in Malayalam, and is published at the Church Mission Press at Kottayam. Wherever these are distributed, they are received most gladly, showing what a real need the people have of wholesome reading.

Suburban Congregations.

The three congregations in the villages have made small but steady advance. The teachers have been faithful, if not brilliant, in their work; they report an improved feeling towards Christianity on the part of the people in the neighbourhood, including some of a rather higher caste. The Salvation Army are extending their work in the district among the same class of people, but so far they have not come into collision with the London Missionary Society, and the present officers are doing their best to preserve the ordinary comity of missions. A new feature of the year has been the Home Missionary Meeting, created to counteract the little interest the Christians of the Church take in the work of the Mission; the first meeting proved such a success that it was decided to hold similar meetings quarterly.

Work among the Women.

This work, under the zealous care of Mrs. Wills, has been well maintained, though the work for Christians has not been so encouraging as could be wished. Week by week two women have visited the Christian women living in thirteen districts in the City, the distances they have to walk often being very great. "Our Workers," writes Mrs. Wills, "are real friends to these women; in time of sickness and bereavement they are never absent, and even after a hard day's work under a hot sun, I have known them to give up their night's rest." The Hospital Bible-woman is doing good and effectual work in connection with the General Hospital, the Women's Hospital and the Hospital for

Incurables. The work in the zenanas is much more difficult, and the Bible-women find their visiting meets in many cases with the greatest indifference and coldness, but with all the disappointment real progress is being made, though converts cannot be counted. The Leper Hospital work is perhaps the hardest problem of all, for here the Bible-woman has to work among Brahmins and Sudras.

ATTINGAL.

ATTINGAL is midway between Trivandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: REV. W. D. OSBORNE.

One Native Ordained Pastor.

Statistics:

English Missionary :—		Church Members	151
Male	1	Other Native Adherents	1,017
Native Agents :—		Schools	26
Ordained	1	Scholars—Boys and Girls	625
Preachers	8	School Fees	—
Christian Teachers	21	Local Contributions	£23 11 7
Bible-women	5		
Christian Female Teachers	3		

No report has been received from this station.

NEDUNGOLAM.

NEDUNGOLAM is a small place situated at the head of the Varapulla Lagoon, and on the banks of the Ithakary River, about ten miles from Quilon. It is bounded on the south by the Attingal district, on the east by the Travancore Hills, and on the west by the sea. The people are chiefly Hindus, and most of these are poor, superstitious, and degraded.

Missionary: REV. H. HEWETT.

Statistics:

English Missionary :—		Church Members	71
Male	1	Other Native Adherents	491
Native Agents :—		Schools	7
Preachers	6	Scholars—Boys and Girls	296
Christian Teachers	7	School Fees	£64 14 8
Bible-women	2	Local Contributions	£25 11 4
Christian Female Teachers	—		

As already stated in the Trivandrum Report, Mr. and Mrs. Hewett removed to that town from Quilon early in the year, this making their fourth removal in four years. In this district there are six out-stations with 525 adherents, about one-eighth of this number being Church members. These are under the care of one evangelist, five catechists and fifteen school teachers. In connection with these Churches there is an Anglo-Vernacular Middle School, one Upper Primary and four Lower Primary Schools.

The chief church at Mayanaad is in a healthier condition than it has been for some time—owing to the untiring labours of the evangelist, Nathaniel Finnie. The Sunday-school has greatly improved, the teachers of the English School having taken up this work most heartily. Altogether there is a good deal of increased activity in the Church, which is partly due to the establishment of an English School. Although the need for such a school has long been felt, neither men nor means for its establishment were forthcoming until two years ago. In the first year classes for the First and Second Forms were started, and at the beginning of the year under review a Third Form was added.

> "The scholars have sat for the Government Examinations each year with excellent results—results better than those obtained by the scholars taught in the nearest Government School. This has been most encouraging, and we are hoping the Government will give us a Grant-in-aid towards the teachers' salaries, which will enable us to make the school a permanent institution."

At Malachury the work of the school has been regularly carried on, and the attendance continues to be good. The present building, however, is inadequate for the Sunday services, and during the year a suitable piece of land has been purchased, and by the end of next year Mr. Hewett hopes to report that a no less suitable building has been erected. At Nedungolam the services of a trained teacher catechist from the North have been secured. He teaches a class in the school, conducts the Sunday services, and visits the people so far as he is able. He has also undertaken a Night School among the poor ignorant people, who have been repeatedly asking for a school of this kind for their children. At present there is no building in which to hold the school, which is carried on in the open verandah of the Mission Dispensary. At Chattanoor several Christian families have settled on a large plot of land belonging to the Mission, and the hope is that others will come and join them, so that in time a Christian community may be gathered around the Mission premises. At Karthahiri a building has been erected for the School and Sunday services, and a house for the teacher.

The Lace Makers.

The women and girls have been glad to have regular work, and there is considerable improvement in the quality of the lace they make. The strain of superintendence and the difficulty of finding customers have proved, however, too much for Mrs. Hewett's strength, and her health has suffered in consequence.

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS.

Native Assistant Missionary: REV. ISAAC DAVID.

Statistics:

English Missionary:—		Church Members	470
Male	1	Other Native Adherents	2,825
Native Agents:—		Schools	30
Ordained	1	Scholars—Boys and Girls	1,190
Preachers	28	School Fees	£28 0 0
Christian Teachers	36	Local Contributions	£99 2 0
Bible-women	5		
Christian Female Teachers	7		

No report has been received from this station.

III.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil ... ... (*p.* 99) ...	James Duthie, D.D. (*m*), 1856.† George Parker, B.A. (*m*), 1900. Miss B. Blanchard, 1900. Miss B. J. Duthie, 1901. *Native Pastors*—V. Solomon, 1879, Agasteespuram. J. Nathaniel, 1879, Santhapuram. C. Samuel, Jamestown. J. Moses, Tamareigulam. S. Yesudian, Zionpuram. S. Vethamany, Puttalam. *Assist. Missionaries*—C. Satthianathan, 1879. (*Tittuvilei*) M. Nallathamby.
Neyoor... ... ... (*p.* 105)	I. H. Hacker (*m*), 1877. J. Davidson, M.D., Ch.B. (*m*), 1905. Mrs. Baylis Thomson, 1884. Miss MacDonnell, 1907. *Native Pastors*—C. Isaac, 1907. T. Joel, 1903. *Assistant Missionary*—B. Manasseh, 1879.
Pareychaley ... ... (*p.* 110)	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trivandrum ... ... (*p.* 112)	A. Parker (*m*), 1887.* H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*—W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesari, B.A, 1894, Trivandrum. *Assistant Missionary*—K. P. Thomas, 1903.
Attingal ... ... (*p.* 117)	W. D. Osborne (*m*), 1893. One *Native Pastor.*
Quilon ... ... (*p.* 119)	W. J. Edmonds (*m*), 1892. H. Hewett (*m*), 1893. *Assistant Missionary*—Rev. Isaac David.

Total.—Ten English Missionaries; Four Female Missionaries; Twenty-one Ordained Native Pastors.

* Absent on furlough. † Since deceased.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
Nagercoil .. Out-stations..	1829 ..	2	2	7	43	133	28	29	2261	10185	..	..	82	2778		..		12	1667		..		587	13	4
Tittuvilei .. Out-stations..	1866 ..	..	..	1	10	14	4	3	245	1784	..	..	16	355		..		2	141		..		79	17	3
Neyoor .. .. 74 Out-stations..	1828 ..	2	2	3	72	82	48	20	1888	12741	59	1743	50	2354	175	15	0	9	1101	20	0	9	357	12	0
Pareychaley .. 85 Out-stations..	1845 ..	1	..	4	57	106	7	11	2411	21385	87	6791	68	2869	95	1	4	8	394		..		371	5	4
Trivandrum .. 64 Out-stations..	1838 ..	2	..	4	52	68	15	8	2572	13275	53	2911	43	1544	39	8	11	3	662	17	16	0	338	9	3
Attingal .. .. 14 Out-stations..	1895 ..	1	..	1	8	21	5	3	151	1017	..	..	24	467		..		2	158		..		23	11	7
Nedungolam .. 5 Out-stations..	1904 ..	1	..	..	6	7	2	..	71	491	7	164	7	296	64	14	8	..	..		..		25	11	4
Quilon .. .. 25 Out-stations..	1821 ..	1	..	1	28	36	5	7	470	2825	26	1672	29	923	28	0	0	1	267		..		99	2	0
Centenary Thank-offerings	..	..	..	..	..	..	..	..	..	..	..	..	..	..		..		..	..		..		74	12	5
Totals ..	..	10	4	21	276	467	114	81	10069	63703	232	13281	319	11586	402	19	11	37	4390	37	16	9	1957	14	6

LONDON MISSIONARY SOCIETY

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The One Hundred and Fourteenth

REPORT

1909.

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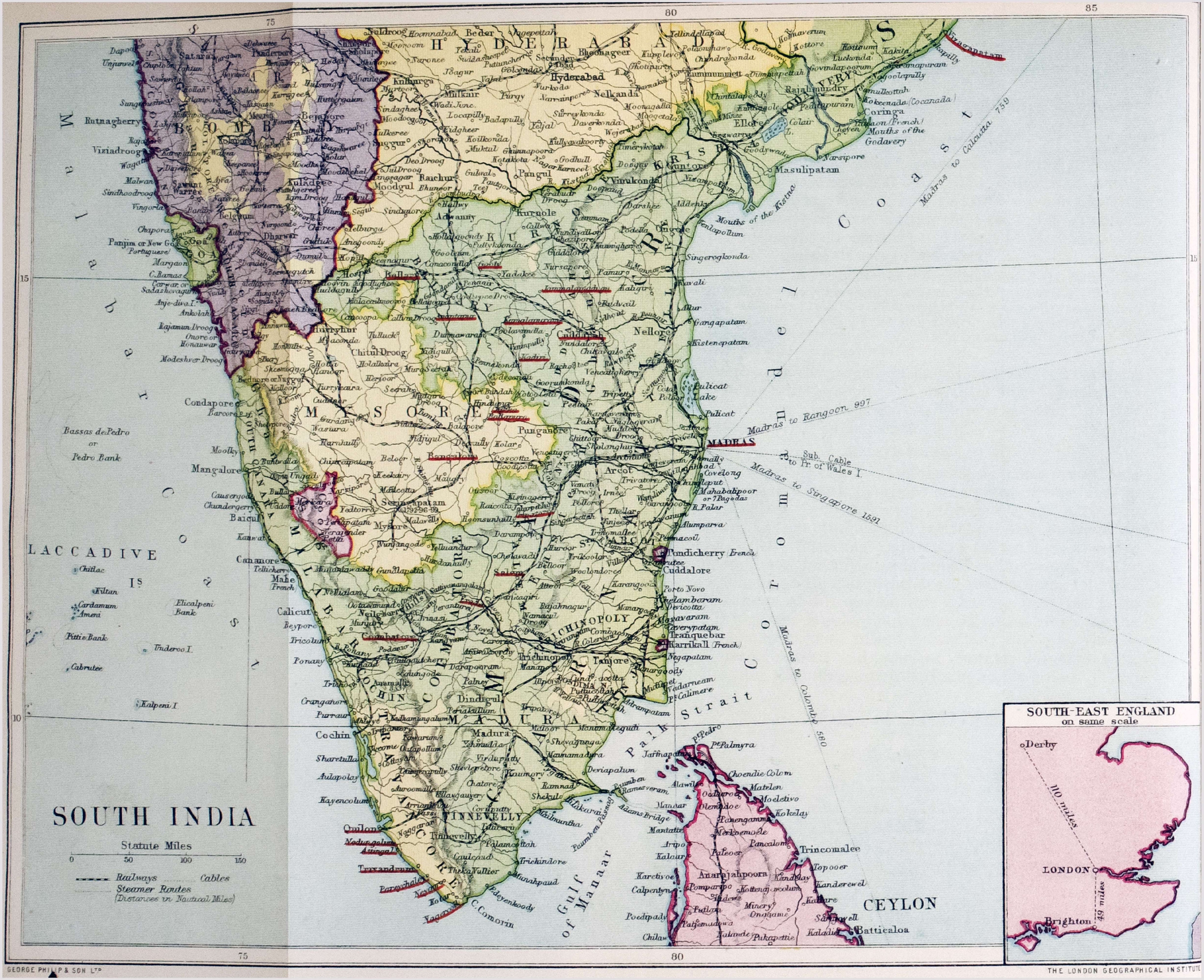
THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.


SOUTH INDIA
Statute Miles
0 50 100 150
Railways
Cables
Steamer Routes
(Distances in Nautical Miles)
SOUTH-EAST ENGLAND
on same scale
Derby
110 miles
LONDON
49 miles
Brighton
HYDERABAD
BOMBAY
MYSORE
MADRAS
CEYLON
LACCADIVE Is
Malabar Coast
Coromandel Coast
Palk Strait
Gulf of Manaar
Madras to Calcutta 759
Madras to Rangoon 997
Sub. Cable to Pr. of Wales I.
Madras to Singapore 1591
Madras to Colombo 580
Hydrabad
Masulipatam
Mouths of the Kistna
Mouths of the Godavery
Rajahmundry
Coringa
Nellore
Pulicat Lake
Arcot
Pondicherry French
Cuddalore
Karrikall (French)
Tranquebar
Negapatam
Trichinopoly
Tanjore
Madura
Tinnevelly
C. Comorin
Trivandrum
Quilon
Cochin
Calicut
Mahe French
Canamore
Mangalore
Condapore
Goa
Panjim or New Goa Portuguese
Rutnagherry
Bellary
Kurnool
Bangalore
Seringapatam
Mysore
Mercara
Coimbatore
Salem
Trincomalee
Batticaloa
Jaffnapatam
Adams Bridge
Bassas de Pedro or Pedro Bank
Kalpeni I.
Elicalpeni Bank
Pitti Bank
Cabrutee
75
80
85
15
10

GEORGE PHILIP & SON LTD

THE LONDON GEOGRAPHICAL INSTITUTE

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. Geo. Parker, B.A.
Rev. Sidney Cave, B.A., B.D.
Miss B. Blanchard.
Miss B. J. Duthie.

Native Pastors.

Rev. J. Nathaniel.
Rev. S. Yesudian.*
Rev. C. Samuel.
Rev. S. Vethamany.

* Since deceased.

Native Assistant Missionary: Rev. C. Satthianathan.

Statistics:

English Missionaries:		Church Members	2,284
Male	2	Other Native Adherents	10,410
Female	2	Schools	114
Native Agents:—		Scholars—Boys and Girls	4,967
Ordained	5	School Fees	£642 12 0
Preachers	52	Local Contributions	£372 4 8
Christian Teachers	133		
Bible-women	14		
Christian Female Teachers	57		

TITTUVILEI.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics:

Native Assistant Missionary	1	Church Members	244
Preachers	14	Other Native Adherents	1,283
Christian Teachers	11	Schools	20
Bible-women	4	Scholars—Boys and Girls	584
Christian Female Teachers	3	School Fees	£ —
		Local Contributions	£122 13 4

The death of Dr. Duthie in July of last year marked the close of an epoch in the history of Nagercoil and the work in South Travancore. At the beginning of the year Dr. Duthie seemed to have recovered his usual vigour, but on going to the hills in March graver troubles began to appear and in May he was ordered home to England. The rapid development of the disease made this impossible; the operation was performed in Madras, and in the beginning of July Dr. Duthie passed quietly away at Bangalore. His body was brought to Nagercoil and now rests in the midst of the work with which his name was and will be associated. Every department suffers by his loss. Dr. Fells voices the feelings of all who knew Dr. Duthie when he says: "There have been other missionary careers that have figured more prominently before the public, but for steadfast, faithful devotion to duty none has a greater claim upon the grateful recognition of the Christian Church."

The year also brought its gains. In the beginning of December Miss Blanchard returned from furlough and the Rev. S. Cave, B.A., B.D., joined the staff. Owing to Dr. Duthie's unexpected death Mr. Cave was obliged to take up his work without delay, thus leaving the post of District Missionary, already vacant for three years, still vacant. In other words, a district containing eighty-four churches with over 10,000 Christians, worked by a staff of about 120 preachers and teachers, in addition to various central schools and activities, must be added to the work of some-one who already admittedly has as much as one person can reasonably be expected to undertake. Further, Mr. Parker left for his furlough early in the present year, and Mr. Cave took over the supervision of the College, which necessitated Dr. Duthie's work being added to responsibilities of those already fully occupied.

District Work.

This work was supervised by Mr. Parker during the first part of the year and by Mr. Foster, of Pareychaley, during the second half. The routine duties were continued as usual and the reports of the sixty-seven preachers show that while much worldliness exists in places there are not lacking signs of spiritual growth and moral improvement. The missionary's two assistants, the Rev. C. Sattianathen and C. Samuel, had additional responsibilities laid upon them and both experienced a busy year. The number of churches is the same as last year, *viz.*, eighty-four, the number of church members remains practically the same, while an increase of about 250 is seen in the number of those who received baptism. At Mannacadu and Malayanvillai foundation-stones for new buildings were laid and a new commodious church was opened at Punnaydi. The salaries of the preachers were revised and put on a more business-like basis, in most cases an increase being given to meet more adequately the needs of modern life.

There is nothing eventful to record concerning the work in the ninety-nine district schools: the teachers did faithful service, Mr. Sattianathen "keeping the wheels going." There are now over 5,000 scholars under the tuition of the Mission, about half this number being non-Christian. One or two girls' schools to supply the Middle School at Nagercoil were begun towards the end of the year, but female education generally is in a backward state.

The Scott Christian College.

The steady growth in numbers noticeable during the last few years continued during 1908, and a total of 697 was reached; fifty of these were students in the Intermediate Arts classes, the rest being in the various departments of the school. Nearly all the classes had two divisions, whilst one—the fourth form in the High School—had three. These numbers denote the limit of the accommodation even with some amount of crowding. Of the 647 in the school 134 were boarders; these boarders are Christian boys in various parts of the Travancore Mission. This is by far the largest number ever enrolled and the rooms are greatly crowded; fortunately, the new Hostel, for which an English friend gave £1,000 in 1907, is in process of erection.

"In last year's Report mention was made of the necessity of providing a Laboratory and additional Lecture Rooms for the Intermediate Art Classes to meet the requirements of the Madras University. The executors of the Scott bequest agreed that the £1,000 left by the late Septimus Scott, Esq., could be used for that purpose. The Travancore Government also have, after inspecting the plans, granted Rs. 5,000. The work is well advanced, and it is hoped all will be ready by April, 1909."

This new building and apparatus, it is believed, will enable the College to meet the demands of the University. An interesting incident which occurred during the year was when Lord Kitchener of Khartoum passed the College on his way to Cape Comorin; he was so pleased by the "salute" given by the boys that he asked to be allowed to visit the College on his return. Naturally the visit of His Excellency was a great event to the lads.

The Catechists' Class.

Since Dr. Duthie's death the Rev I. H. Hacker, of Martandam, has been in charge of this class, but as the distance between Martandam and Nagercoil—twenty miles—only permitted a weekly visit, the bulk of the work devolved upon Dr. Duthie's assistants, Mr. C. Arumeinayagam and Mr. Phillipose. There were fifteen students in the class, eight in the junior and seven in the senior. The work went on steadily, and in the final examinations twelve of the students passed creditably.

Work Amongst Women.

Under the guidance of Miss Duthie and Mrs. Parker the fifteen Bible-women did good work. Though such work seldom provides material for report, nevertheless by its regularity and close contact with native life it is far from being the least important of the Mission's activities.

The Lace Industries consist of two departments under Mrs. Duthie and Miss Duthie respectively. Last year there were in all over 1,000 workers. Both industries received silver medals during the year—one from the Nagpur and the other from the Madras Exhibition. These industries support the orphanage, Girls' School and Home, and the lace workers themselves regularly contribute a small sum from their earnings toward Christian work.

Girls' School.

The English and Tamil departments were attended by 239 scholars, the lower classes being well filled; the higher poorly attended. The stimulus of a lady working in the school itself is still much needed, especially for the building up of the Girls' Normal class. Three girls were sent to Palamcottah for training, two more were sent to Trivandrum to study for the Matriculation, where already one is studying for Intermediate Arts. There were 112 girls in residence at the Boarding Home and the health and tone of the Home were alike good. Special efforts were made during the year to develop a missionary spirit amongst the girls.

The Girls' Orphanage had forty-nine girls, chiefly from the Tittuvellei district, some of heathen parentage. The Hindu schools, nine in number, were attended by 459 children, chiefly from the higher castes.

The Home Church.

The church suffered heavily during the year by the loss of its pastor, the Rev. S. Yesudian, who died within a few weeks of Dr. Duthie. Mr. Yesudian had long been connected with the church, first as evangelist and then as pastor: his influence was always beneficial, being that of a simple, frank Christian man. Since his death the work of the church has been carried on by the deacons and by the evangelist, but it is desirable that so large a church should as soon as possible be placed under the guidance of a pastor.

The Press.

The year's output was four-and-a-half million pages, which went to all parts of South India and Ceylon.

"Last year's Report stated that the Press cost the Society practically nothing, the main portion of the expenses being met by the Christian Literature Society. This year the C.L.S. threaten to withdraw their help as they wish to place their work on a more business standing and grudge the heavy expense incurred by the Mission Press. They complain also that the work turned out is inferior to that of other establishments. If, therefore, the Press cannot modernise its machinery and output there is the prospect of it being lost to the Society. As it stands as one of the bulwarks of the spiritual work in Travancore, its loss would be a calamity."

Mission Rice Fields.

Mr. Walter Cox again managed these and the year was a fairly prosperous one. 1908 will always be memorable in the agricultural life of Travancore as being the year in which water was first obtained from the great irrigation scheme which has occupied the Government for many years past. The Mission fields will obtain water in this way and the missionaries will have less cause to fear droughts.

Tittuvellei District.

The death of Dr. Duthie was a particularly heavy blow for Tittuvellei, as both Dr. and Mrs. Duthie were closely connected with this difficult district in all stages of its development. The most noticeable feature of the work during 1908 was the great activity of the young men of the church. The Catechist of Tallakudy died in the middle of the year. He had worked hard for the rebuilding of the church but passed away before it was completed. The church was finished by the end of the year and reopened at the beginning of the present year. The work of the district was considerably complicated by the strong caste feeling that prevails, and Mr. Nallathamby and his helpers were often confronted with problems requiring no little Christian strength and forbearance.

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

Rev. I. H. Hacker
(Martandam).
Mr. J. Davidson, M.D., Ch.B.
Mrs. Baylis Thomson.
Miss MacDonnell.

Native Pastors.

Rev. B. Manasseh.
Rev. T. Joel.
Rev. C. Isaac.
Rev. A. Samuel.

Statistics :

English Missionaries :—	
Male	2
Female	2
Native Agents :—	
Ordained	4
Preachers	75
Christian Teachers	98
Bible-women	50
Christian Female Teachers	22

Church Members	2,130
Other Native Adherents	14,440
Schools	64
Scholars—Boys and Girls	4,291
School Fees	£16 17 6
Local Contributions	£407 5 3
Do. Hospital	£814 10 8

The past year was a trying one for the Mission and the people. "In January," writes Mr. Hacker, "the children were attacked with small-pox, which put us into quarantine for two months and caused considerable anxiety." In July the Mission suffered a severe loss in the death of Dr. Duthie, who for more than fifty years was the central figure amongst European workers of the Mission. His life was a constant source of inspiration and strength, and in losing him the Mission is bereft of a great power, and his fellow-workers of a true friend. In October, much of the expected harvest perished through lack of rain, and brought many of the people to the verge of starvation; with November came an outbreak of cholera in certain parts of the district. The church statistics show considerable increase, as owing to Mr. Hacker's change of residence from Neyoor to Martandam, the work of the Martandam pastorate, which was hitherto in the Pareychaley district, came under his superintendence. The churches of the district vary greatly in size, strength, influence and power, from the low shed on the side of paddy fields costing but a few shillings to build, to the well-built church in a thriving village under an ordained Indian pastor which is entirely self-supporting. The great hindrances to the development of Christian life are ignorance, caste distinction and fondness for litigation. Very much of a Catechist's time is taken up in settling disputes which otherwise would be taken into court. Mr. Nesamony reports that "in the northern side of our church six out of eight families, in the western side eight out of ten families, on the south side nine out of fifteen families have placed themselves under Christian instruction." In former reports mention was made of a movement towards the acceptance of Christ in various non-Christian villages, especially amongst a class whose trade is weaving the coarse cloths, commonly worn by the people of the country. This movement, which began about seven years ago, has speedly increased and at the present time there are schools used as churches in five villages in touch with nearly 5,000 people.

The Reading Room.

This institution, established in 1887, serves a useful purpose and is much appreciated, but financially it brings no return, all expenses being borne by the Mission. Mr. Jabez Joseph, who is in charge of the reading room, says:—

"The building is in good order and the visitors are fairly supplied with newspapers and reading matters. Two Brahmin masters of the Eraniel Government school, very regularly visit this during their leisure hours and I am glad to say that they are true specimens of civility, courtesy, etc. One Mr. N. Samuel, Contractor of Neyoor, besides being a regular visitor, spends hours in reading and explaining news, notes, etc., to those unable to read and who happen to be there at the time. This institution as it grows much in importance, lacks many a good newspaper, etc., to bring it to the front. May the institution be a source for the conversion of many a soul sunken in darkness. The total number of visitors for the year is 4,975."

Work among the Young.

Primary education on an extensive scale is being carried on in the district. There are fifty-three schools which receive a Government Grant-in-Aid, and eleven schools unaided taught by 111 male and twenty-two female teachers. The number of pupils on the rolls is 4,126, of whom 2,893 are boys and 1,233 girls. Lately the reduction of Government grants has involved the Mission in considerable anxiety; in order to raise the funds an "Education Sunday" has been instituted, the day's collections being devoted to teachers' salaries. Rs.65-10-11 were received in this way, and though the sum is not a large one to divide among the teachers it was a good beginning considering the condition of the people. Mr. Hacker writes:—

"Mr. J. John Timothy, who has had the main charge of this work during the year and who has been my greatest help in this and other parts of the work, says:—'The gap caused by the reduction of Government grant has been filled by certain resources such as extra help from the Mission, an annual help from the Churches and the abolition of a separate Inspectorship. I used to visit schools as long as I was well enough to do so. Towards the close of the year I was laid up for some time, by which personal inspection was interrupted but the heavier part of the work was carried on uninterruptedly. The annual examination was conducted partly by Mr. M. Vethamanickam and partly by Mr. Edward Daniel who sent me reports of their work. I am highly gratified to learn from both that the children did better in Scripture lessons than in other subjects.'"

An Anglo-Vernacular school is badly needed in the southern part of the district. For many years there was such a school at Neyoor. But some years ago the Government erected a school about a quarter of a mile from it and withdrew their grant from our school. There is a good Anglo-Vernacular School at Martandam, but this is ten miles from Neyoor, and arrangements for boarders are impossible.

Work among the Women.

Mrs. Hacker, who has charge of this department, reports that the work in the Girls' Boarding School was continued as usual, the teachers rendering earnest and faithful assistance. Mrs. Hacker is still hoping and praying for a lady helper to take up this work and give the girls the personal supervision they so much need. Ten of the elder girls left at the end of the year after having been in the school five or six years. Mrs. Hacker writes :—

> "I have watched the Christian growth of these elder girls with great joy. On the first Sunday of this New Year, at the United Communion Service, two of the girls, who are just leaving us, Sophia and 'Sinthamani' joined the church and sat at our Lord's Table for the first time, also several other young women who had left our school a year or two before."

The first four girls of the highest class sat for the Tamil Middle School Government Examination, and three passed; two of these proceeding to a Training Class. Another batch of six girls sat for a similar examination in December, but the results are not yet to hand. Mrs. Hacker is so far away now from the girls' village schools that Mrs. Thomson is kindly superintending the fifteen female teachers.

Lace Work.

As regards the embroidery industry, 1908 surpasses any previous year. Mrs. Hacker had letters from all parts of India asking for the beautiful Neyoor embroidery, the orders coming in with such a rush that she was overwhelmed and heartily wished that the lady promised for Industrial Work for Travancore could be speedily sent out. A great deal of this embroidery was sent to the "Orient" Exhibition, where it met with a ready sale. Two of the embroidery workers died of typhoid fever during the year; Anantham, the daughter of Devakarnan, and Arumeikan, who only left school in December, 1907.

Zenana Work.

"The past year," writes Mrs. Baylis Thomson, "has been one of steady work." It began with thirty-five workers, one was removed by death, and another was laid aside by illness; two have been added, so that the year closed with the same number with which it began. These visited 133 villages in the Neyoor District, and have 1,391 pupils under instruction.

> "I had two interesting tours in the district, of five and three days consecutively in August and September. Here I met six of our teachers working in that part. We were out three hours mornings and evenings; visited eighteen villages and examined 116 pupils. Two things struck me very much; first the earnestness of the workers. They walked from village to village long distances in the sun and never seemed to flag; and, second, the warm welcome accorded to us by all classes; a sure sign I think of the respect in which the *Zenana* workers are held."

976 lesson books and seventy-two portions were sold during the year; eighty-two Testaments and forty-three

Gospels given away, as well as hundreds of handbills supplied by the Religious Tract Society. Paraparathadimei died in January, after sixteen years' faithful service. Her daughter is now teaching in her place.

In gratefully acknowledging the subscriptions of friends, Mrs. Baylis Thomson refers to one donation "which deserves special notice." This gift was made by Mrs. Bailey, of Stoke Newington, who was for many years bed-ridden.

> "Ladies of Abney Road Church held services in her little room and rendered her help. It was my privilege to attend some of these meetings and tell them of our work amongst the heathen women. From that time this dear old woman kept a mite box and collected every farthing she could for Scriptures to be distributed to them. She died in November. Knowing her great desire was to send me this money, the ladies, at the earnest request of her daughter, held a service before the funeral in her room, and there in the presence of the quiet dead, the mite box was opened (for the last time), the contents counted; it amounted to eleven shillings and three farthings. Truly of her it can be said: 'She has done what she could.'"

PAREYCHALEY.

This district lies between the Neyoor and Trivandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: Rev. A. T. Foster.

Native Assistant Missionary: Rev. S. Matthias.

Native Pastors.

Rev. S. D. Sylum.
Rev. A. Samuel.
Rev. N. Joseph.

Statistics:

English Missionary:—		Church Members	2,301
Male	1	Other Native Adherents	21,345
Native Agents:—		Schools	71
Ordained	4	Scholars—Boys and Girls	2,802
Preachers	53	School Fees	£28 7 4
Christian Teachers	88	Local Contributions	£371 12 0
Bible-women	5		
Christian Female Teachers	7		

The Church returns for 1908 cannot be compared with those of the previous year, because a large portion of the district, viz.:—the Martandam pastorate has been incorporated in the Neyoor district. The work now comprises eighty-four churches, engaging the services of fifty-five preachers; and seventy-one schools, supervised by ninety-five teachers, in which nearly 3,000 scholars are being taught. The number of Christians is about 2,300. During the year 115 were admitted to Church membership; about

1,000 were baptised, while 220 happy pairs were united in marriage. The people contributed nearly £200 to the support of the mission work. All the activities were largely under the supervision of the native helpers, as Mr. Foster, owing to his being in charge of the Nagercoil district twenty miles away, could only give the barest supervision. While he appreciates the loyal labour of his native helpers, he cannot but feel that better work would have been done had be been free to devote his whole attention to his own district. The schools and churches were conducted as usual, many of the agents doing good and faithful work. The embroidery industry, supervised by Mrs. Foster, had a prosperous year financially, paying about Rs.1,000 profits to the general work amongst the women. Indeed the industry has grown to such proportions that its supervision is now a burden; the financial and business side of the work occupying so much time and energy that the spiritual side is neglected. The Girls' Schools received a fair amount of attention and sewing mistresses were appointed in a few of them. Two men, Mr. Devasahayam and Mr. John Rose, were ordained to the pastorates of Kristucovil and Irenepuram respectively. Perhaps the gravest event of the year was the steady pressing of the agents for better pay. There is great discontent amongst them, and some solution of the problem will have to be found during the present year, their claims being perfectly justifiable. It is difficult to get men to offer for Mission service because it holds out no prospects, and the men employed are all men of very low qualifications. "With all this confronting us," says Mr. Foster, "we have been sorely troubled by having to neglect matters and spend our time travelling to and fro between Nagercoil and Pareychaley."

TREVANDRUM.

TREVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER. | MR. H. T. WILLS, M.A., B.SC.

Native Assistant Missionary: REV. K. P. THOMAS.

Native Pastors.

REV. W. G. RASALAM. | REV. M. KESARI.
REV. S. SUMANAM. | MR. WALSALAM.

Statistics :

English Missionaries :—		Church Members	2,434
Male	2	Other Native Adherents	14,026
Native Agents :—		Schools	47
Ordained	5	Scholars—Boys and Girls	2,598
Preachers	52	School Fees	£81 16 0
Christian Teachers	75	Local Contributions	£377 3 6
Bible-women	8		
Christian Female Teachers	5		

The close of the year still found Mr. Hewett in charge of the district. To this work, however, has been added the Superintendence of the work in the city of Trevandrum itself, including the students' Hostel, the Girls' Boarding School, the Bible and Book Depot and the evangelistic work, owing to the departure on furlough of Mr. and Mrs. Harold T. Wills. This change necessitated Mr. and Mrs. Hewett's living in the city house. During the year 655 baptised persons and 576 names were added to the roll of adherents. "The figures," remarked Mr. Hewett, "intimate a certain amount of steady growth." Last year it was reported that work had been begun at a place called Kazhakootam, and an appeal was made for help which met with a generous response. A suitable piece of land has since been purchased with the money received.

"The opening up of work at this place has made it possible for us to reach quite a large circle of people hitherto untouched by the Gospel. The teacher is an earnest worker and is moving freely among all classes of the community. There has been some opposition from the Mohammedans but not of a serious nature. The teacher speaks of four paddy valleys, which he visits regularly where many people dwell who are likely to be readily influenced by our work in the near future."

The necessary buildings, however, are still required at Perumangary. A suitable site has been secured and a building is in course of construction. At Moolakonam the new church has reached a stage when it can be used for worship. During the year the Rev. K. P. Thomas spent a considerable portion of his time in endeavouring to help the poor people to defend themselves against the many false charges brought against them in the courts. Mr. Thomas writes, "In all my thirty-four years' experience I have not seen a congregation or church established without several such false charges brought against our people." The important subject of self-support is ever before us, says Mr. Hewett, and while in some directions the outlook is encouraging, in others it seems to be hopeless. At Nellikakuri, through the efforts of the pastor and people, the local school has been raised to the middle school standard. On the other hand at Kudambanoor, the people still meet for worship in a rough shed, put up twenty-three years ago. The people are too poor to provide more than a tithe of the cost for the erection of the building they need. Mr. Walsalam, notwithstanding his enfeebled health, still continues his evangelistic work throughout the district, and in his report pays a tribute to the work done by the Biblewomen.

> "Mr. Walsalam has also been revising our lyric book and has written several new lyrics, he has also been preparing a book of tunes in the Tonic-sol-fa notation for use with the lyrics. This latter will supply a long-felt want and should serve to rectify the curious variations now so common in our singing."

Throughout the year the District Council steadily pursued its difficult course, and wrought much good among the people in the churches. Estrangements in families and between husbands and wives have been dealt with and reconciliations in many cases effected. Considerable impetus was given to the Christian Endeavour movement owing to the Society securing a man whose whole time is devoted to the development of this work. The C. E. Society has promised to assist in paying his expenses and Mr. J. Devadasan was appointed travelling secretary. He will work in the Malayalim section of the Mission and visit in turn the districts of Quilon, Attingal and Trevandrum.

ATTINGAL.

ATTINGAL is midway between Trevandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: REV. W. D. OSBORNE.

One Native Ordained Pastor.

Statistics:

English Missionary :—		Church Members	157
Male	1	Other Native Adherents	1,094
Native Agents :—		Schools	20
Ordained	1	Scholars—Boys and Girls	756
Preachers	8	School Fees	£21 14 8
Christian Teachers	13	Local Contributions	£25 5 8
Bible-women	6		
Christian Female Teachers	3		

Mr. Osborne says, "Our chief concern is not one of buildings, but funds to support the teacher and preacher who gives his whole time to the work." In several cases he has only been able to offer the teacher Rs. 4 a month, "not more than half enough to provide the necessaries of life." The church at Pothencode, which is now five years old, numbers 105 members. The building is but a rude shed of cocoanut leaves without walls or protection from the sun, and without any furniture.

"'A European friend said to me one day,' writes Mr. Osborne, 'Well, I have seen many cattle sheds in England better than these.' The place of meeting is erected on land owned by a Hindu, and by his permission, twice already, for the owner's convenience, we have been obliged to move our tabernacle, and now again we have to seek a new site. But we cannot acquire land for want of funds, and our people but newly removed from their old condition and in no wise improved in their material life, are absolutely unable to offer land or raise money for their own church."

The most recent converts accepted Christianity chiefly through the efforts of the Pothencode preacher. These converts number about thirty-five, and walk six miles every Sunday to worship. They are asking for a teacher for their own village, and are willing to furnish a building provided they get one. The Chayam converts, who for the past four years have worshipped in their own huts, have now built a church,—"a shed only"—and the Attingal Mission has undertaken to provide a teacher, "which means," says Mr. Osborne, "a permanent addition to our already almost unbearable burden." The Lower Attingal congregations are now entirely maintaining their own building. In all the other villages the people are willing to give their labour when unable to give money.

"At present we are practically marking time, energy which should be spent in pushing on and pushing out, is spent in struggling to maintain our present unhappy condition. We ought and could give more time and energy in establishing and directing attentions, but the problem and burden is the raising of funds. A more equitable distribution of power is the practical question we would ask our friends at home to consider. Our present overburdened lot is neither fair to us nor the work."

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trevandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821

Missionaries.

REV. W. J. EDMONDS. | REV. H. HEWETT.

Native Assistant Missionary: REV. ISAAC DAVID.

Statistics:

English Missionary:—	
Male	2
Native Agents:—	
Ordained	1
Preachers	32
Christian Teachers	42
Bible-women	7
Christian Female Teachers	7

Church Members	597
Other Native Adherents	3,266
Schools	63
Scholars—Boys and Girls	1,576
School Fees	£84 13 4
Local Contributions	£123 13 10

The year 1908 was a most encouraging one. In spite of prevailing scarcity, the gifts of the people increased and "spiritually," writes Mr. Edmonds, "we have had many reasons for praising God." 103 adults and 116 children were baptised, and fifty-two persons were received into church fellowship; 221 new converts were accepted after full tests, and 158 new converts are applying for acceptance. It is ten years since Mr. Edmonds was appointed to service in the Quilon District, and he notes numerous changes in the town and country around, and in the social and religious life of the people.

The Boarding School.

This agency had a year of extremely useful work; twenty-seven boarders attended our own school, and eleven the local Government classes; ten lads were under the Normal course for teachers, five others were at Nagercoil and two at Trevandrum; six others were receiving partial help, making a total of forty-six boys and fifteen girls upon the funds of the school. The conduct was, in most cases, extremely satisfactory, and the existence of the sick room materially added to the health of the school. The examination results were satisfactory, the Government Inspector remarking, " the attendance is excellent, being eighty-seven per cent.; the school I am glad to find is maintaining its usual efficiency." In his last report Mr. Edmonds showed how the strength of the Southern part of the Mission was due to educational institutions, and how necessary these are if progress is to be made among the middle and upper classes; he is convinced that until the District has schools for English and Vernacular the Mission will not be adequately equipped for its work.

"The present position is this. For English education all Quilon girls go to the convent. This is a great grievance to our people, and a weakness to our church in particular and to our Mission in general. This ought not to continue. For Higher Vernacular and English education we have no facilities. We have to send our own boys to the Roman Catholic or to the Government schools. Neither is desirable for many reasons. Then all children who have passed through our school and in whom some spiritual influence has been implanted have to leave us, and our previous work is lost, or is a preparation for the Catholics. The latter see the tremendous importance of this aspect of education and are spending great sums of money to meet the needs."

III.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil ... ... (*p.* 117) ...	George Parker, B.A. (*m*), 1900.* Sydney Cave, B.A., B.D., 1908. Miss B. Blanchard, 1900. Miss B. J. Duthie, 1901. *Native Pastors*— J. Nathaniel, 1879, Santhapuram. S. Yesudian, Zionpuram.† S. Vethamany, Puttalam. *Assist. Missionaries*—C. Satthianathan, 1879. C. Samuel. (*Tittuvilei*) M. Nallathamby.
Neyoor... ... ... (*p.* 121)	I. H. Hacker (*m*), 1877. J. Davidson, M.D., Ch.B. (*m*), 1905. Mrs. Baylis Thomson, 1884.* Miss MacDonnell, 1907. *Native Pastors*—C. Isaac, 1907. T. Joel, 1903. A. Samuel, 1908. *Assistant Missionary*—B. Manasseh, 1879.
Pareychaley ... ... (*p.* 125)	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Trevandrum ... ... (*p.* 126)	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892.* *Native Pastors*—W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesari, B.A., 1894, Trevandrum. *Assistant Missionaries*—K. P. Thomas, 1903. Mr. Walsalam.
Attingal ... ... (*p.* 128)	W. D. Osborne (*m*), 1893. One *Native Pastor*.
Quilon... ... ... (*p.* 129)	W. J. Edmonds (*m*), 1892. H. Hewett (*m*), 1893. *Assistant Missionary*—Rev. Isaac David.

Total.—Ten English Missionaries; Four Female Missionaries; Twenty-one Ordained Native Pastors.

* Absent on furlough. † Since deceased.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
NAGERCOIL .. 83 Out-stations ..	1829 ..	2	2	5	52	133	14	57	2284	10410	105	4261	102	3225	609	5	4	12	1742	33	6	8	372	4	8
TITTUVILEI .. 14 Out-stations ..	1866 ..	..	..	1	14	14	4	3	244	1283	..	..	18	434		..		2	150		..		122	13	4
NEYOOR .. .. 79 Out-stations ..	1828 ..	2	2	4	75	98	50	22	2130	14440	59	1952	53	2893		..		11	1326	16	17	6	407	5	3
PAREYCHALEY .. 85 Out-stations ..	1845 ..	1	..	4	53	88	5	7	2301	21345	83	6673	65	2540	28	7	4	6	262		..		371	12	0
TRIVANDRUM .. 64 Out-stations ..	1838 ..	2	..	5	52	75	8	5	2434	14026	53	2994	43	1846	43	13	4	4	752	38	2	8	377	3	6
ATTINGAL .. .. 17 Out-stations ..	1895 ..	1	..	1	8	13	6	3	157	1094	17	602	18	602	21	14	8	2	154		..		25	5	8
QUILON .. .. 30 Out-stations ..	1821 ..	2	..	1	32	42	7	7	597	3266	34	1993	34	1219	84	13	4	29	357		..		123	13	10
TOTALS ..	..	10	4	21	286	463	94	104	10147	65864	351	18475	333	12759	787	14	0	66	4743	88	6	10	1799	18	3

LONDON MISSIONARY SOCIETY

* *

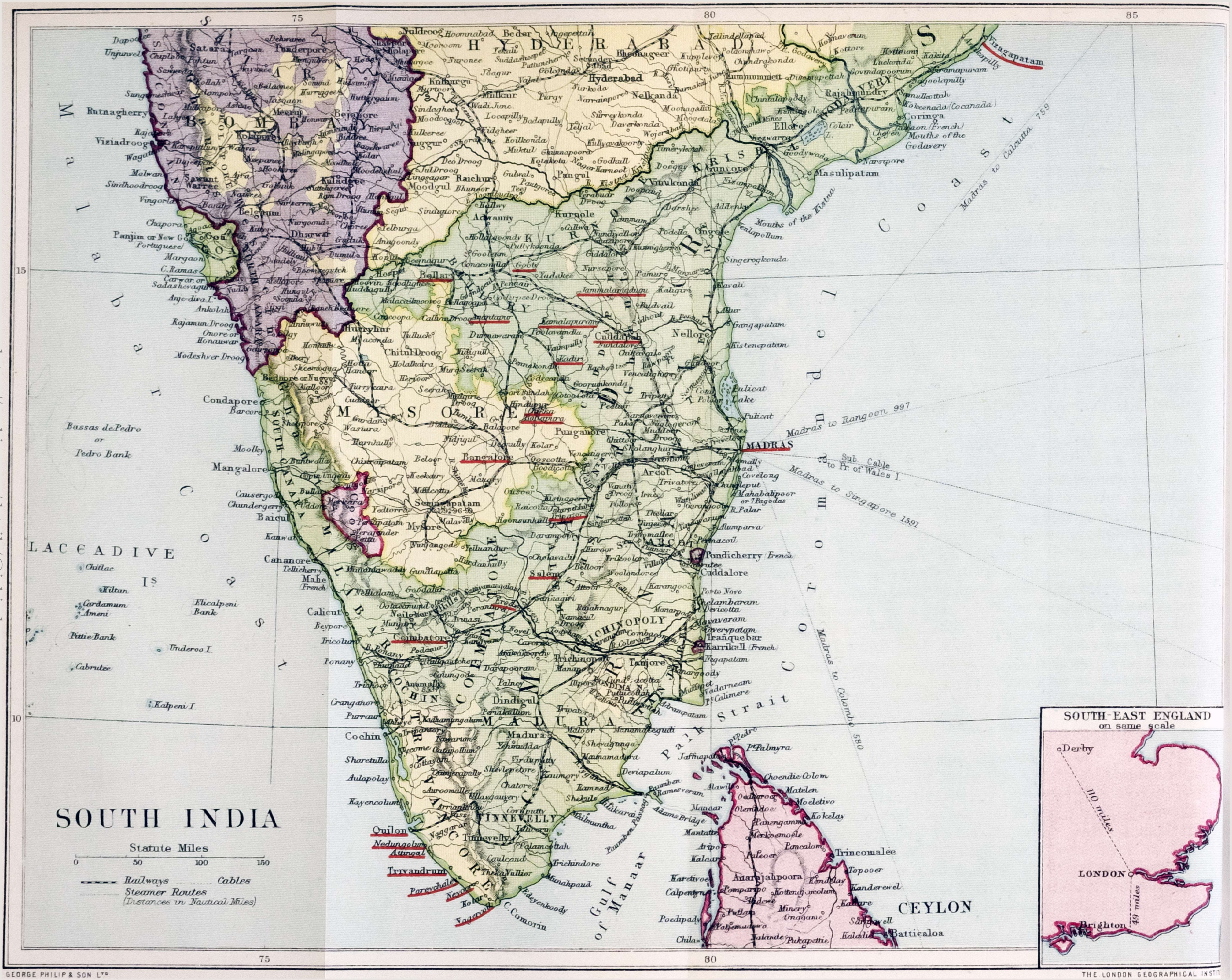
The One Hundred and Fifteenth

REPORT

1910.

* *

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.


SOUTH INDIA
Statute Miles
0 50 100 150
Railways
Cables
Steamer Routes
(Distances in Nautical Miles)
SOUTH-EAST ENGLAND
on same scale
Derby
110 miles
LONDON
49 miles
Brighton
HYDERABAD
BOMBAY
MYSORE
KURNOOL
BELLARY
CUDDAPAH
NELLORE
NORTH ARCOT
SOUTH ARCOT
SALEM
COIMBATORE
TRICHINOPOLY
TANJORE
MADURA
TINNEVELLY
TRAVANCORE
COCHIN
MALABAR
SOUTH CANARA
NORTH CANARA
KISTNA
GODAVERY
GOA
CEYLON
Malabar Coast
Coromandel Coast
LACCADIVE Is
Palk Strait
Gulf of Manaar
Madras to Calcutta 759
Madras to Rangoon 997
Sub. Cable to Pr. of Wales I.
Madras to Singapore 1591
Madras to Colombo 580
MADRAS
Hyderabad
Vizagapatam
Masulipatam
Rajahmundry
Cocanada
Ellore
Bangalore
Mysore
Seringapatam
Bellary
Cuddapah
Kurnool
Chitul Droog
Pondicherry French
Cuddalore
Karrikall (French)
Tranquebar
Negapatam
Tanjore
Trichinopoly
Madura
Dindigul
Tinnevelly
Salem
Coimbatore
Calicut
Cochin
Quilon
Trivandrum
C. Comorin
Mangalore
Cananore
Tellicherry
Mahe French
Panjim or New Goa Portuguese
Belgaum
Dharwar
Kolapore
Sattara
Rutnagherry
Jaffnapatam
Trincomalee
Batticaloa
Anarajahpoora
Adams Bridge
Paumben Passage
Bassas de Pedro or Pedro Bank
75
80
85
15
10

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THE LONDON GEOGRAPHICAL INSTIT

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. Geo. Parker, B.A.
Rev. Sidney Cave, B.A., B.D.
Rev. R. Sinclair.
Miss B. Blanchard.
Miss B. J. Duthie.
Miss G. M. Harries, B.A.

Native Pastors.

Rev. J. Nathaniel.
Rev. C. Samuel.
Rev. S. Vethamany.

Native Assistant Missionary: Rev. C. Satthianathan.

Statistics:

English Missionaries:		Church Members	3,428
Male	3	Other Native Adherents	13,488
Female	3	Schools	101
Native Agents:—		Scholars—Boys and Girls	4,413
Ordained	4	School Fees	£525 12 8
Preachers	39	Local Contributions	£269 8 3
Christian Teachers	84		
Bible-women	16		
Christian Female Teachers	34		

Tittuvilei.

Native Assistant Missionary: Rev. M. Nallathamby.

Statistics: *

Native Assistant Missionary	1	Church Members	244
Preachers	14	Other Native Adherents	1,283
Christian Teachers	14	Schools	20
Bible-women	4	Scholars—Boys and Girls	684
Christian Female Teachers	3		

* Last year's returns.

Mr. Foster reports a year in which he has been obliged to confine his attention to office work at Nagercoil. There are four ordained Indian ministers, but it appears that there are notes of discord between the churches and their leaders. Factions and strife have bereft some places of all vigour, while the spirit of worldliness is gradually sapping the life of others. The district cannot go on indefinitely under these strained conditions; a collapse is inevitable. But Mr. Foster has, nevertheless, great hopes that if it is properly manned and managed, the possibilities of good are unbounded. He apprehends the danger of the Churches becoming an effete "Christ-caste." No particulars are given.

The Scott Christian College.

Mr. Cave, who has taken Mr. G. Parker's place as Principal since April, says that the numbers have more than doubled under Mr. Parker's care, being now 700.

The new Regulations of the Madras University came into operation in June and greatly increase both the labour and the expense. Mr. Scott has finally equipped a laboratory with class rooms attached at his own expense. The Society may well be proud of its fine buildings. A science teacher who was to come, died of typhoid in Madras where he was studying for his M.A. in Science. A new Hostel building, the gift of a well-known friend, was opened at the close of the year. Nine students passed the First Arts, one being in the First Division. The school has again taken a high place in the Scripture Examination. The Y.M.C.A. is a great help. They have maintained a fine Reading Room in the great Hindu centre of Cottar.

Mr. Cave, as a new-comer, was greatly impressed with the efficiency of the College, of which he had had no conception before arrival.

> "Our school with its 700 scholars provides that Christian atmosphere for our Christian lads, which out here is such an inestimable help to purity and nobility of character. We train the leaders of the Church. The College department provides a Missionary agency whose results, although intangible and often disappointing, are real. Personally I felt it a high privilege for the larger part of last year, daily to meet over forty students for the Bible lecture. Over half of the men were Brahmin Hindoos. To some of them it is their first glimpse of Christianity. Certainly, I never hope to have an audience more interested than they were in St. John's Gospel. Christ is casting over them His spell. Unknown to themselves often, their ideals are being christianised. Of course, this is not all, but it is very much."

The Tittuvilei District under Mr. Nallathamby is a self-governing district. The Printing Press has suffered from a deficit.

WOMEN'S WORK.—Miss Blanchard writes very hopefully of the Bible-women's work. There are 300 women and girls learning in the houses, one-third being able to read the New Testament. One or two are longing to be Christians, but lack the courage. Another suffered much persecution from her husband. A little girl baby was rescued from Temple service, to which her mother was about to sell her. She is now with Miss Carmichael. One woman in a hill village was baptised.

Miss Duthie was pleased to welcome Miss Harries. There are nine schools for Hindu girls with 464 on the register. One school has been taken over by the Church. After leaving school the girls are visited by the Bible-women in their homes. There are 295 pupils in the Girls' Middle School. There is a Normal Class for the teachers. The older girls take part in a Mutual Improvement Society.

The Girls' Home, which is a separate building, accommodated 136 girls, 28 of whom were in the Lace Class. The orphanage contains 47 girls under the charge of Mrs. Duthie.

The Lace Industry.

This has a Northern and Southern department, superintended by Mrs. Duthie. There are 1,100 workers. The profits of the North industry go to the upkeep of the Orphanage, and of the South to the Girls' School and Home and Women's District Work. The workers earn their own livelihood and contribute a portion to special purposes. Thus a magic lantern was purchased and shown in several Churches.

PAREYCHALEY.

THIS district lies between the Neyoor and Trevandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary: REV. A. T. FOSTER.
Native Assistant Missionary: REV. S. MATTHIAS.

Native Pastors.

REV. S. D. SYLUM.
REV. A. SAMUEL.
REV. N. JOSEPH.

Statistics:

English Missionary:—		Church Members	2,360
Male	1	Other Native Adherents	21,944
Native Agents:—		Schools	70
Ordained	4	Scholars—Boys and Girls	2,753
Preachers	52	School Fees	£21 0 0
Christian Teachers	88	Local Contributions	£361 6 0
Bible-women	5		
Christian Female Teachers	7		

The station has no resident English Missionary. This is a drawback, but it has stimulated Mr. Matthias, the assistant missionary, to fresh earnestness and renewed integrity. Mr. and Mrs. Parker have also helped Mr. Foster. With the assistance of the Nagercoil deacons, Ammaravillei church building has been completed to the joy of the people. In five other villages new Churches are in erection. Karakodu Church has had to be abandoned. Thus in some parts there has been encouragement, and in others disappointment. One of the best catechists has died during the year.

There are 83 Churches in this district, with 65 preachers and 2,400 Christians. There are 70 schools with 2,753 children. The contributions have been £333.

The work amongst the women has gone forward under Mrs. Foster's superintendence. There is a commendable eagerness to learn sewing and embroidery. The Embroidery

Industrial Classes have been working for representation in the Bombay Exhibition. 150 women earn steady wages by their labour. A bicycle has been introduced and has facilitated the work of the assistant. Mr. and Mrs. Foster are hoping they may be permitted to reside in this district, nevertheless there has been reaping as well as sowing, and Mrs. Foster expresses her thankfulness.

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER
(Martandam).
MR. J. DAVIDSON, M.D., CH.B.
MR. H. C. ORRIN, F.R.C.S., L.R.C.P.
MISS MACDONNELL.

Native Pastors.

REV. B. MANASSEH.
REV. T. JOEL.
REV. C. ISAAC.
REV. A. SAMUEL.

Statistics :

English Missionaries :—		Church Members	2,156
Male	3	Other Native Adherents	14,201
Female	1	Schools	66
Native Agents :—		Scholars—Boys and Girls	4,143
Ordained	4	School Fees	£141 7 8
Preachers	74	Local Contributions	£430 6 0
Christian Teachers	97	Do. Hospital	£996 14 3
Bible-women	41		
Christian Female Teachers	21		

Mr. Hacker is sorry to lose by retirement Mrs. Baylis Thomson, who for more than fifty years has been associated with the Travancore Mission. She is beloved alike by her European and Indian fellow-workers, and especially by the Bible-women. He has also to regret that cholera visited the district, and that Mr. Joseph, catechist, was one of the victims. He had just sent in a most hopeful and joyous report of the consecrated lives of the Christians and of his visiting almost all the non-Christian houses and of the need of a more healthful house to live in.

Pastorates.

Five of these are self-supporting, though they are still helped with funds for their schools.

In the Neyoor Pastorate there are some who find Bible Classes, Prayer Meetings and Addresses an unpleasant yoke. On the other hand, some of the young men are voluntary preachers. Twenty of the people died from cholera. The Martandam Pastorate is under Mr. Hacker's eye and he speaks highly of the Pastor. In the non-supporting pastorates there are 11,211 people, and sixty-three catechists and evangelists supported from England work amongst them. Some of these circles are approaching self-support, but they are unwilling to leave the direct care of the missionary. There is a growth in the spirit of voluntary work for Christ which is very encouraging. In the movement amongst the weaver caste there are about a thousand persons on the rolls, 300 of whom are baptised. The two Reading Rooms are much appreciated.

Schools.

There is an English school for Hindus and Christians of the "secondary" grade with 250 pupils at Martandam. There are also sixty-five Vernacular schools, containing 4,143 pupils; these form a most important factor in the uplifting of the people. Sunday Schools and Christian Endeavours do their needful work.

Women's Work.

Mrs. Hacker laments the difficulty of superintending the Neyoor Girls' Boarding School from Martandam, ten miles away. The school had to be closed for a few weeks because of the cholera scare, but was carried on almost without interruption during the year. Mr. G. W. Daniel has done a most useful work amongst the girls. There is a good day school at Martandam and Mrs. Davidson has taught the needlework in the village schools. The Colachel school is for caste girls.

Bible-women.

The support of some of these has been discontinued, but the workers are retained for a year in faith, as the work has been established for a long time, and it is a pity to discontinue it.

Embroidery Industry.

This has been the most successful year we have ever had. Demands for the lovely work have come from ladies in all parts of India.

Mr. Hacker reviews his thirty-two years' of work with much thankfulness, though many unforeseen trials arose, but his life has been enriched by a deeper conviction of the goodness of God.

Neyoor Hospital.

This large Hospital, with its fifteen Branch Hospitals, has had another successful year. Thanks are given for the help given by Dr. Evans, who was sent from Kachwa Hospital, but his health broke down in March. Dr. Davidson has at last had the pleasure of welcoming Dr. Orrin as his colleague.

The year is memorable for the opening of the Eye Wards at Neyoor, and of a new Hospital at Kazhacatam in the

Malayalam part of Travancore and of the partial erection of a second at Kundara. The building operations were undertaken by Messrs. Hewett and Edmunds. Work at Pallode in the Attingal District has been commenced, the catechist having received some medical and surgical instruction. Great regret is expressed at the deaths of Miss Lees and Mrs. Calvert, two generous supporters of the work.

A new Medical Class is to be commenced for the training of workers. This is absolutely necessary, but involves £70 for five years in scholarships and £80 for a Hostel, the former Hostel having become a Nurses' Home. The advantage is that Indian Medical missionaries will thus be supplied at one-third the cost of a European doctor, who will practise among a people whose tongue is their own. The senior set of men have served the Mission for thirty years, working with Drs. Thomson, Fry, Fells, Davies, Bentall, Davidson and Orrin. They have seen nearly 150,000 patients and probably preached the Gospel to twice that number. Men like Mr. Henry have made their work self-supporting and have the confidence of Hindus and Christians alike. Two friends already offer to support a student each.

Mrs. Davidson continues to take charge of the Orphanage. Visits have been made to the out-station hospitals. Almost boundless opportunities for extension await workers in the Malayalam division. The Tamil branches ought to be self-supporting, having been long established.

A regular Church has been formed in the Leper Home. Self-denial efforts have raised money for the National Missionary Society. The Nastin injections are doing great good, but the great expense limits their usefulness. An American lady visitor writes in high praise of the Home.

The number of patients treated in the Central and Branch Hospitals has reached 100,225 for the year.

TREVANDRUM.

TREVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER.	MR. H. T. WILLS, M.A., B.Sc.

Native Assistant Missionary: REV. K. P. THOMAS.

Native Pastors.

REV. W. G. RASALAM.	REV. M. KESARI.
REV. S. SUMANAM.	MR. WALSALAM.

Statistics:

English Missionaries:—		Church Members	2,472
Male	2	Other Native Adherents	14,703
Native Agents:—		Schools	52
Ordained	6	Scholars—Boys and Girls	2,811
Preachers	57	School Fees	£154 15 8
Christian Teachers	74	Local Contributions	£431 11 10
Bible-women	15		
Christian Female Teachers	8		

Mr. Wills records with thankfulness that, notwithstanding the death of his father, he is able to continue as a self-supporting Missionary. Also, he wishes to carry on the work as long as he is connected with it as a memorial to his father. The Hostel will be called "The S. D. Wills Memorial Hostel." It has abundantly maintained its reputation, and has been recognised by the Government as a suitable residence for all its Christian students. This has filled the rooms, and tutors will have to be engaged to help the men with their studies. The Syrian Christians are often as ignorant of the Gospel as the Hindu. A quiet but good work has been going on amongst them.

There were some riots in Trevandrum, and it is satisfactory to know that no ill-will was shown to the missionaries nor was any damage done to the premises.

Special lectures were given by Mr. Larsen, of the Madras Y.M.C.A. He is a fine Christian man, and has a most attractive manner. It would be well if such lectures could be multiplied.

The three village chapels and schools have been going on as usual. The Government Leper Hospital is regularly visited by the Catechist and conversions have followed. A magic lantern would be much appreciated and be helpful to the work.

The Girls' Boarding School has seventy pupils, which is a decrease from 1908. The matron, though old, has been working well. The Bible-women have done their best, but it would be an improvement if they could be better trained for their important work.

This report would be incomplete if notice were not taken of the General Assembly of the South India United Church, which was held in Trevandrum in December. Fifty delegates were present from the eight Councils which have at present been formed. There were also visitor-delegates. Hopes are entertained that two or three other Missions will enter the Union. The Assembly was pleased that the National Missionary Society have elected to work in association with the Union in their new District at Amalur. An effort is being made to effect a much wider federal union, and hope of success is entertained. The next few years may witness great and desirable changes in this direction. The functions of the United Church in performing ordinations and celebrating marriages were under serious consideration. The *United Church Herald* is the organ of the Union, and is published twice a month in Tamil and Telugu, and in the form of Diglott with English. Two older magazines have given way in its favour. The circulation altogether is about 1,500. Mr. Hacker was to convey the United Church's greetings to the Congregational Union of England and Scotland, and to the United Free Church of Scotland. The Maharajah of Travancore wrote to acknowledge the Assembly's prayers and good wishes for himself and his country.

ATTINGAL.

ATTINGAL is midway between Trevandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary: REV. W. D. OSBORNE.

One Native Ordained Pastor.

Statistics:

English Missionary:—	
Male	1
Native Agents:—	
Ordained	1
Preachers	13
Christian Teachers	15
Bible-women	5
Christian Female Teachers	3

Church Members	157
Other Native Adherents	1,076
Schools	20
Scholars—Boys and Girls	633
School Fees	£25 0 0
Local Contributions	£23 13 4

No report has been received.

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trevandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionaries.

REV. W. J. EDMONDS. | REV. H. HEWETT.

Native Assistant Missionary: REV. ISAAC DAVID.

Statistics:

English Missionary:—	
Male	2
Native Agents:—	
Ordained	1
Preachers	32
Christian Teachers	42
Bible-women	7
Christian Female Teachers	6

Church Members	571
Other Native Adherents	3,246
Schools	37
Scholars—Boys and Girls	1,503
School Fees	£207 2 1
Local Contributions	£123 13 10

The development of tea and rubber estates near the railway which has reached Quilon, are producing many changes in the Churches. The local funds have increased, the people wishing to erect better Church buildings. Certain fruit trees are dedicated to Church support.

The Revival showed wonderful progress at first, but Mr. Edmonds checked the excitement, and after a time the movement has taken quieter and more matter of fact forms in the way of improved Church buildings, and in improved manner and work amongst the villages. Another result of the revival has been the formation by the people themselves of preaching bands. Mr. Archibald visited Quilon town, and his work amongst the children has been much blessed of the Lord.

A new Mission Hospital and apothecary's house at Kundara is likely to be a great blessing to the neighbourhood. There is a preaching room in the building. Around there is a large population of Syrian Christians and Catholics as well as non-Christians, for whom already four preaching stations have been provided.

The railway is changing the commercial character of Quilon, and bioscopic shows, menageries and plays are following, all of doubtful advantage. This is arousing the Mission to adapt itself to the new conditions. Mr. Archibald's visit has been helpful as a beginning in this direction.

Education.

The new Code has been introduced and "is an earnest attempt to guarantee the school-going youth of the country good teaching in the various classes."

The Girls' Boarding School has been affiliated with the Trevandrum Government School, and four girls have been drafted to it to complete their education. Two boys have been to the Nagercoil High School for a similar purpose. Quite a number of the children have been led to decide to be professed Christians.

The Sunday Schools have been improved, and one lad of out-caste birth has taken the Silver Medal for the whole country, thus beating the higher class children of this and other Missions.

Additional scholarships are needed for four girls from distant villages that they may come and be educated and be an influence for good in the future. The Bible-women have continued their important work.

III.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil ... ... (*p*. 94) ...	George Parker, B.A. (*m*), 1900.* Sydney Cave, B.A., B.D. (*m*), 1908. R. Sinclair, 1909. Miss B. Blanchard, 1900. Miss B. J. Duthie, 1901.* Miss G. M. Harries, B.A., 1909. *Native Pastors*— J. Nathaniel, 1879, Santhapuram. S. Vethamany, Puttalam. *Assist. Missionaries*—C. Satthianathan, 1879. C. Samuel. (*Tittuvilei*) M. Nallathamby.†
Pareychaley ... ... (*p*. 96)	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Neyoor... ... ... (*p*. 97)	I. H. Hacker (*m*), 1877.* J. Davidson, M.D., Ch.B. (*m*), 1905. H. C. Orrin, F.R.C.S., L.R.C.P. (*m*), 1909. Miss MacDonnell, 1907. *Native Pastors*—C. Isaac, 1907. T. Joel, 1903. A. Samuel, 1908. *Assistant Missionary*—B. Manasseh, 1879.
Trevandrum ... ... (*p*. 99)	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892. *Native Pastors*—W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. M. Kesari, B.A., 1894, Trevandrum. *Assistant Missionaries*—K. P. Thomas, 1903. Mr. Walsalam.
Attingal ... ... (*p*. 101)	W. D. Osborne (*m*), 1893. One *Native Pastor*.
Quilon... ... ... (*p*. 101)	W. J. Edmonds (*m*), 1892. H. Hewett (*m*), 1893. *Assistant Missionary*—Rev. Isaac David.

Total.—Twelve English Missionaries ; Four Female Missionaries ; Twenty Ordained Native Pastors.

* Absent on furlough. † Since deceased.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
Nagercoil .. 83 Out-stations ..	1829 ..	3	3	4	39	84	16	34	3428	13488	112	3246	89	3571	502	14	3	12	842	22	18	5	269	8	3
*Tittuvilei .. 14 Out-stations ..	1866 ..	..	..	1	14	14	4	3	244	1283	18	434	..	..	..			2	150	..			..		
Neyoor .. .. 78 Out-stations ..	1828 ..	3	1	4	74	97	41	21	2156	14201	59	1908	54	2872	125	3	7	12	1271	16	4	1	430	6	0
Pareychaley .. 85 Out-stations ..	1845 ..	1	..	4	52	88	5	7	2360	21944	83	6195	64	2511	21	0	0	6	242	..			361	6	0
Trivandrum .. 64 Out-stations ..	1838 ..	2	..	5	57	74	15	8	2472	14703	63	3411	48	2048	91	9	3	4	763	63	6	5	431	11	10
Attingal .. .. 16 Out-stations ..	1895 ..	1	..	1	13	15	5	3	157	1076	16	596	18	542	25	0	0	2	91	..			23	13	4
Quilon .. .. 32 Out-stations ..	1821 ..	2	..	1	33	42	7	6	.571	3246	40	2046	35	1172	..			2	331	..			153	12	8
Centenary Thank-Offering	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			..	..	..			53	9	5
Totals ..	..	12	4	20	282	414	93	82	11388	69941	391	17836	308	12716	765	7	1	40	3690	102	8	11	†1723	7	6

* Previous year's returns.

† Of this sum £8 6s. 8d. was contributed by foreigners.

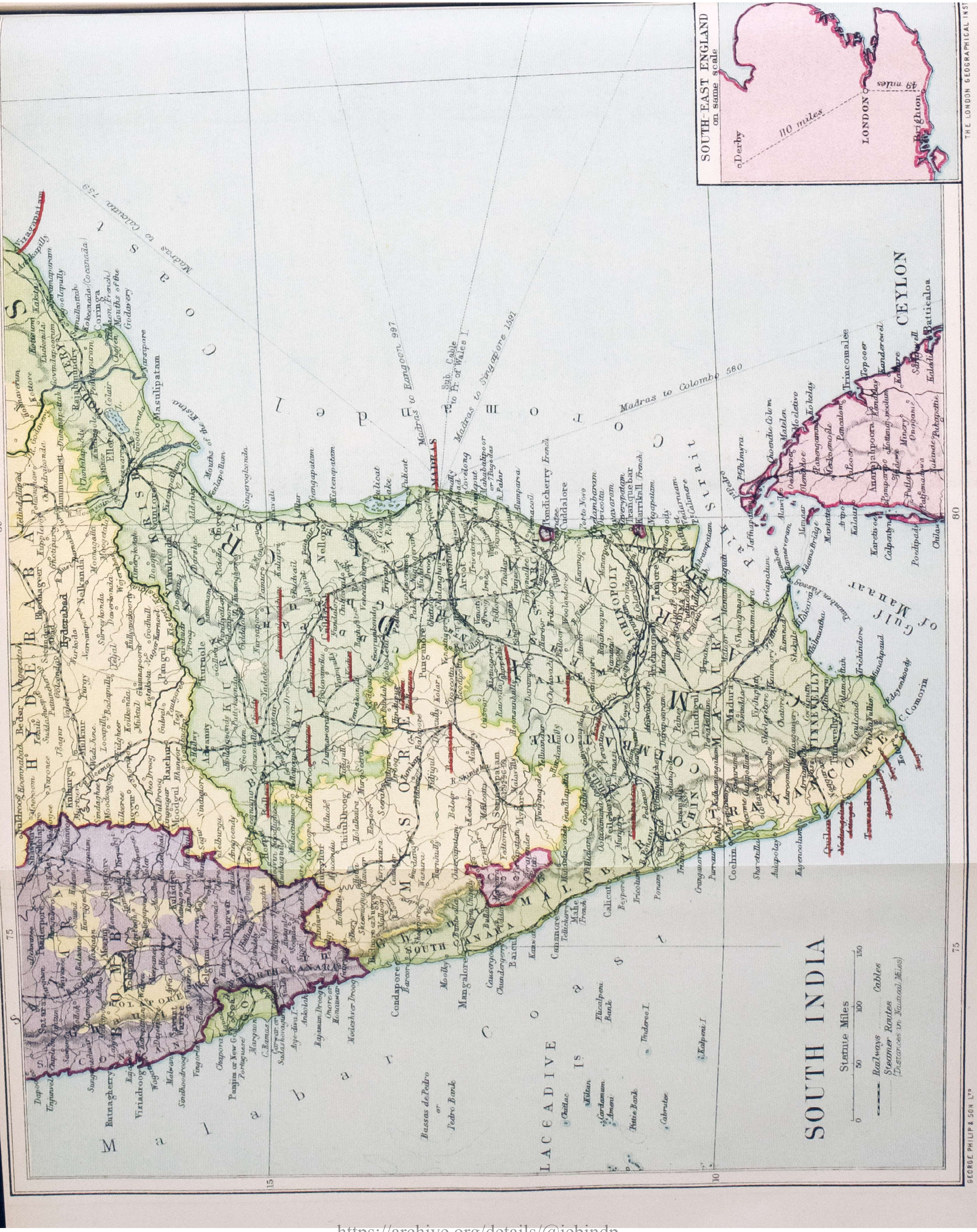
LONDON MISSIONARY SOCIETY

The One Hundred and Sixteenth

REPORT

1911.

THE LONDON MISSIONARY SOCIETY.
16, New Bridge Street, London, E.C.



SOUTH INDIA

Statute Miles
0
50
100
150
Railways
Steamer Routes
Cables
(Distances in Nautical Miles)
SOUTH-EAST ENGLAND
on same scale
Derby
110 miles
LONDON
49 miles
Brighton
HYDERABAD
BOMBAY
MADRAS
MYSORE
NORTH CANARA
SOUTH CANARA
MALABAR
COIMBATORE
SALEM
NORTH ARCOT
CHINGLEPUT
NELLORE
CUDDAPAH
KURNOOL
BELLARY
KISTNA
GODAVERY
TRICHINOPOLY
TANJORE
MADURA
TINNEVELLY
TRAVANCORE
COCHIN
CEYLON
Hyderabad
Bangalore
Madras
Masulipatam
Vizagapatam
Coconada
Mouths of the Godavery
Mouths of the Kistna
Pondicherry French
Karikal French
Cuddalore
Negapatam
Tuticorin
C. Comorin
Calicut
Mahe French
Cannanore
Tellicherry
Mangalore
Goa
Panjim or New Goa Portuguese
Karwar
Ratnagiri
Seringapatam
Mysore
Coorg
Cochin
Quilon
Trivandrum
Jaffna
Trincomalee
Batticaloa
Palk Strait
Gulf of Manaar
Adams Bridge
Pamban Passage
Coromandel Coast
Malabar Coast
LACCADIVE IS.
Kalpeni I.
Madras to Calcutta 759
Madras to Rangoon 997
Sub. Cable to Pr. of Wales I.
Madras to Singapore 1591
Madras to Colombo 580
75
80
85
10
15
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THE LONDON GEOGRAPHICAL INSTITUTE

be kept of the school work and examination results of each pupil for a period of three years. This does away with "cramming," and its working seems on the whole to be satisfactory.

This was the first year of the newly erected *Hostel*. The number grew to thirteen. One is a medical student; others are students sent by other Missions or private students who have come to Madras to take their Teachers' Training course, and some are teachers who have no homes in the City. It is not easy to get into touch with these girls, but it is hoped that their residence in the Hostel will prove an inspiration to them and glorify their work. Miss Lenwood appeals for pictures illustrative of history, geography and current events to interest residents in a city of such flatness as Madras.

Miss Williams traces her scholars of recent years: twenty-one have passed the Matriculation and seven the Intermediate and two the B.A., and another is taking the B.A. examination this year. Of these, two are headmistresses in Arcot; and five have become medicals and help the lady doctors in Mission hospitals. The influence of the C.E. has been most helpful to the girls. There are three societies in the school, and old members often write letters to the monthly consecration service. A fourth, of Juniors, is to be affiliated with the Local Union of Young People's Societies in Madras. The Sunday School under Miss Macdougall has been of great blessing to the girls. A high tribute is paid to the life and character of the Headmaster, Mr. Gnanamani, B.A.

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

Marks of the Decade.

In the eight districts, superintended by nine European workers and four lady workers, with its large Medical mission and its 368 congregations and 76,000 Christian adherents, there has been a steady advance in number during the past ten years.

This Mission in Travancore is normally increasing at the rate of about 1,000 a year, and the increase is limited only by the means of the Missionaries.

The great outstanding events of the past ten years have been, first the steady growth of the people in the direction of self-support and their realisation of the responsibilities resting upon them to carry the Gospel into unevangelised places. From the commencement of the Mission wherever there was an earnest Church, volunteer work for the extension of the kingdom of Christ was carried on, but nothing was definitely organised until 1901, when the Church Council consisting entirely of Indian Christians decided that an Indian Evangelistic Society was needed quite as much in the interests of their own Church life as for the propagation of the Gospel. Rules were drawn up, directors and a committee appointed, and in 1901 the Society began its work in an unevangelised portion of the Quilon district in the Malayalam country among the backward classes of that part of the land.

Since then, under their direction, other small causes have been formed and the future looks full of promise. The Centenary Fund formed by native contributions was funded and the interest forms the nucleus of the Society's income. A Missionary Sunday collection is taken from all the district Churches and sent to the Treasurer of the Society and the Managing Committee, comprised entirely of Indian brethren, take the whole responsibility of working and advancing the movement. The movement is young yet, and there is not time for seeing much fruit, but from the signs seen in the interest taken by the Managing Committee, the men they are sending to work, and in the harmony with which these men are working with their other brethren, there is much to give encouragement and hope.

Another movement of promise is the formation of the South Travancore Church Union, for the purpose of developing the pastorates, extending the power and influence of these self-supporting Churches and enabling them to bind every pastorate connected with the Mission into a whole which should learn to exercise all their rights and privileges. The Union consists of all the male European Missionaries connected with the Travancore Mission of the London Missionary Society, all the Indian ordained Pastors of self-supporting Churches, and one lay member out of every hundred Church members. The object of the Union is to have a general oversight and control over all the Churches, over which pastors have been appointed, in all matters concerning the call, examination, appointment, ordination, discipline, transfer and dismissal of pastors, and in other matters concerning the pastors and their Churches. The Union is also a Court of Appeal in all disputes between the pastors and the Churches. Every year at its Annual Meeting, the work of each pastorate, its records and accounts are reviewed and suggestions and decisions are made for the spiritual and temporal prosperity of the Churches and the extension of the kingdom of God in this land. It is premature to ask what tangible results have been produced by this Union, seeing that it has only been established for three years, but already there is a benefit seen in it, and there is no doubt that it will be an efficient agent for the development of pastorates and Churches upon the right lines.

The responsibilities which formerly lay solely upon European Missionaries are now shared by the native ministers and members of the different Churches. The control of the Churches has passed from individual Missionaries to a body where, at least in number, the laymen preponderate. This will, we trust, secure their interest and co-operation and it will not fail to strengthen the position of the pastors and the Churches.

Another movement during the past decade has been the attitude which the Travancore Government has been taking up with respect to education. The Missionaries were the pioneers of modern education,—first amongst the poorest, teaching them the simplest elements, and then amongst the higher classes in teaching them English and modern science. Many years ago, the Travancore Government recognising the good work they were doing, gave a grant in aid of Missionary education, leaving the Missionaries unhampered by any restrictions. But the ten years under review have seen the Travancore Government taking up the responsibilities of the education of their people, giving grants in aid and asking the Missionaries to help them. This change has altered the position considerably and grave doubts were entertained by the Missionaries as to the wisdom of being in a sense Government servants. But as freedom was allowed in religious teaching the position was accepted and for some years all went on fairly well. A few years ago, however, various restrictions were placed upon the text-books used in the schools, and orders were issued that no religious education should be given in any school during school hours. As the Missionaries are working amongst the poorest classes of the State, among the people who, according to Government officials, will ever remain unraised except by Christian effort, because the caste people will not touch the out-cast, these unnecessary restrictions are greatly to be deplored and form some of the chief difficulties among the missionaries at the present time. A liberal interpretation of the Travancore Government's intentions would make all things work smoothly, but at present some of the Indian officials wield their power greatly to the detriment of Christian work.

These three things—the growth in self-development of our Christian Churches, the growth in outlook and helpfulness for non-Christian places, and the difficulties in connection with our educational work amongst the poorest people of the State form the out-standing features of the past ten years.

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries, 1901.

REV. JAMES DUTHIE.
REV. A. L. ALLAN.
REV. GEO. PARKER, B.A.
MISS B. BLANCHARD.

Native Pastors.

REV. V. SOLOMON.
REV. J. NATHANIEL.
REV. J. MOSES.
REV. S. PARABARATADIMEI.
REV. C. SAMUEL.

Native Assistant Missionary.

REV. C. SATTHIANATHAN.

Statistics:

English Missionaries:—	
Men	3
Women	1
Native Agents:—	
Ordained	6
Preachers	43
Christian Teachers	114
Bible-women	17
Christian Teachers (Women)	37
Church Members	1,888
Other Native Adherents	11,466
Schools	90
Scholars—Boys and Girls	3,576
Local Contributions	£612 10 8

Missionaries, 1911.

REV. GEO. PARKER, B.A.	1900
REV. SIDNEY CAVE, B.A., B.D.	1908
REV. R. SINCLAIR	1909
MISS B. J. DUTHIE	1901
MISS G. M. HARRIES, B.A.	1909

Native Pastors.

REV. J. NATHANIEL.
REV. S. VETHAMANY.

Native Assistant Missionaries.

REV. C. SATTHIANATHAN.
REV. C. SAMUEL.

Statistics:

English Missionaries:	
Men	3
Women	2
Native Agents:—	
Ordained	4
Preachers	39
Christian Teachers (Men)	84
Bible-women	16
Christian Teachers (Women)	34
Church Members	3,428
Native Adherents	13,468
Sunday Schools	112
Sunday Scholars	3,246
Schools	101
Scholars	4,413
School Fees	£525 12 8
Local Contributions	£271 8 3

TITTUVILEI.

Native Assistant Missionary.

REV. M. NALLATHAMBY.

Statistics :

Native Assistant Missionary	1
Preachers	13
Christian Teachers	17
Bible-women	7
Christian Teachers (Women)	2
Church Members	288
Other Native Adherents	2,193
Schools	18
Scholars—Boys and Girls	646
Local Contributions	£84 2 8

TITTUVILEI.

Native Assistant Missionary.

Statistics : *

Native Assistant Missionary	—
Preachers	—
Christian Teachers	—
Bible-women	—
Christian Teachers (Women)	—
Church Members	—
Other Native Adherents	—
Schools	—
Scholars—Boys and Girls	—

* No returns.

Scott Christian College.

Rev. G. Parker reports:—

The total of students and scholars during 1910 was 572.

> "There has been a slight decline since 1908 of fifty-four, which has been caused by the increased demands of University and Government examinations, which have discouraged many from proceeding to the higher forms, and the increased fee charges, which have put higher education out of the reach of many."

The Government demand for better apparatus is difficult to meet; and the University regulations made it imperative to add a Science side to the College. Happily a bequest of £1,000 by the late Septimus Scott, Esq., made this possible. The number of the teachers has been increased from seventeen to thirty-four, and of these twelve are graduates, and their salaries amounted to three times as much as before, which accounts for the raising of the College fees. The liberality of English friends has provided the improved buildings; but all the current expenditure has been met by fees and Government grant. A library has recently been added, which now possesses nearly 4,000 volumes.

Eighty-five per cent. of the scholars and students have been Indian Christians, and there are but few Hindus on the teaching staff. Many openings are presenting themselves for educated Christians, and some of the more energetic have availed themselves of these. There is a scarcity of efficient teachers of science, which with the diminution of the number of students causes some anxiety. The financial relation of the Travancore Government to the Schools and Colleges is not yet finally settled. The Missionaries heartily welcome the new state of things which has arisen in the education of India since Lord Curzon's time, if only the necessary funds can be provided.

THE HOSTEL.—The generosity of an English friend has enabled the Mission to build a new Hostel away from the school buildings and on a healthier site; a further gift provided a Recreation Ground near by. Notwithstanding anxiety as to the immediate future, the Missionaries are encouraged by the past and believe that the College and School have yet a great part to fulfil in the strengthening of the large Travancore Christian Church.

Women's Work.

Miss Blanchard reports that 260 women are visited by the Bible-women, of whom more than 100 can read the Gospels. They compare them favourably with their sacred books, and say how easy it is to understand the Gospel way of salvation. Instances of the abandonment of superstitious rites are given and of the loss of "the terror of evil spirits." The charge of the Girls' Boarding School is being given over to Miss Harries, who will be the first lady to give her whole time to this work, a thing long looked for by teachers and pupils. The lace industry has been carried on, and the workers have contributed forty-two Rupees to the Indian National Missionary Society. The profits of the industry have been used for the upkeep of the Girls' Home and School.

PAREYCHALEY.

This district lies between the Neyoor and Trevandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary, 1901.

Rev. A. T. Foster.

Native Assistant Missionary.

Rev. S. Matthias.

Native Pastors.

Rev. S. D. Sylum.
Rev. A. Samuel.
Rev. N. Joseph.

Statistics :

English Missionaries:—	
Men	1
Native Agents:—	
Ordained	4
Preachers	58
Christian Teachers	104
Bible-women	10
Christian Teachers (Women)	8
Church Members	1,877
Other Native Adherents	19,291
Schools	78
Scholars—Boys and Girls	3,281
School Fees	£22 8 0
Local Contributions	£333 2 8

Missionary, 1911.

Rev. A. T. Foster ... 1899

Native Assistant Missionary.

Rev. S. Matthias.

Native Pastors.

Rev. S. D. Sylum.
Rev. A. Samuel.
Rev. N. Joseph.

Statistics :

English Missionary:—	
Men	1
Native Agents:—	
Ordained	4
Preachers	52
Christian Teachers (Men)	91
Bible-women	5
Christian Teachers (Women)	8
Church Members	2,452
Native Adherents	23,131
Sunday Schools	86
Sunday Scholars	6,246
Schools	70
Scholars	2,885
School Fees	£33 12 0
Local Contributions	£367 10 8

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries, 1901.

Rev. I. H. Hacker.
Mr. Arthur Fells, M.B., C.M.
Rev. S. H. Davies, L.R.C.S., and P.
Mrs. Baylis Thomson.
Miss MacDonnell.

Native Pastors.

Rev. S. Zechariah.
Rev. P. Yacob.
Rev. B. Manasseh.
Rev. M. Yovale.

Missionaries, 1911.

Rev. I. H. Hacker (Martandam)	1877
Mr. J. Davidson, M.D., Ch.B.	1905
Mr. O. S. Bulloch, M.B., Ch.B.	1911
Miss Blanchard ...	1900
Miss MacDonnell ...	1907

Native Pastors.

Rev. B. Manasseh.
Rev. T. Joel.
Rev. C. Isaac.
Rev. A. Samuel.

Statistics:

English Missionaries:—	
Men	3
Women	2
Native Agents:—	
Ordained	4
Preachers	64
Christian Teachers	90
Bible-women	39
Christian Teachers (Women)	19
Church Members	1,510
Other Native Adherents	11,819
Schools	61
Scholars—Boys and Girls	3,906
School Fees	£34 18 8
Local Contributions	£323 2 8
Do., Hospital	£551 10 8

Statistics:

English Missionaries:—	
Men	3
Women	2
Native Agents:—	
Ordained	4
Preachers	69
Christian Teachers (Men)	93
Bible-women	33
Christian Teachers (Women)	20
Church Members	2,163
Native Adherents	14,370
Sunday Schools	61
Sunday Scholars	2,123
Schools	65
Scholars	4,567
School Fees	£145 2 5
Local Contributions	£427 14 7
Do. Hospital	£984 0 0

Medical Side, 1910.

Dr. Davidson reports that in addition to the Head Hospital there are ten Branch Hospitals and eight Dispensaries, 175 Beds are provided, and there are twenty-two trained Assistants, and twelve Medical Students whose course is not yet completed. There are fifteen fully qualified Medical Evangelists in charge of Stations, as well as a Hospital Evangelist and occasional helpers. There are eleven Bible-women and Nurses under the superintendence of Miss Macdonnell.

The number of new patients treated this year was 115,064, which is nearly double the number in 1900. There are thirty-seven male lepers, one female leper, and three children in the Leper Asylums.

The following table shows advance and growth in every direction:

	In 1900.	*In* 1910.
Total general expenditure	£730	£1,820
Cost of medicines and instruments	£265	£475
Salaries of Indian workers	£292	£580
Patients treated	79,998	115,064
Grant from L.M.S.	£100	£70
Local receipts from sale of medicines	£276	£904

After giving various descriptions of unusual operations, and mentioning that the major operations numbered 226, of which only five were fatal, and that mainly from neglect previous to their arrival in the Hospital, Dr. Davidson refers to a terrible cholera epidemic which took place at the close of the year in which thousands suffered, mostly in outlying villages. He then says:

> "If only we could get our people to boil their drinking water and to keep their wells clean and their houses fresher and airier, there would not be so many epidemics of dysentery, typhoid and cholera."

TREVANDRUM.

TREVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries, 1901.

REV. A. PARKER.
MR. H. T. WILLS, M.A., B.SC.

Native Assistant Missionary.

REV. ANBUDIAN DEVALAM.

Native Pastors.

REV. V. MOSES.
REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. S. M. KESARI.

Statistics:

English Missionaries:—	
Men	2
Native Agents:—	
Ordained	5
Preachers	46
Christian Teachers	48
Bible-women	9
Christian Teachers (Women)	9
Church Members	1,744
Other Native Adherents	14,286
Schools	60
Scholars—Boys and Girls	2,115
School Fees	£48 5 4
Local Contributions	£317 4 0

Missionaries, 1911.

REV. A. PARKER	1887
MR. H. T. WILLS, M.A., B.SC.	1892
REV. H. HEWETT	1893

Native Assistant Missionary.

REV. K. P. THOMAS.

Native Pastors.

REV. W. G. RASALAM.
REV. S. SUMANAM.
REV. J. M. KESARI, B.A.
REV. Y. SANANNAM.

Statistics:

English Missionaries:—	
Men	3
Native Agents:—	
Ordained	5
Preachers	58
Christian Teachers (Men)	76
Bible-women	17
Christian Teachers (Women)	8
Church Members	2,459
Native Adherents	15,447
Sunday Schools	66
Sunday Scholars	3,752
Schools	50
Scholars	2,756
School Fees	£33 14 8
Local Contributions	£468 12 9

Rev. A. Parker reports that four of the five ordained ministers are pastors of self-supporting churches. These have usually been appointed to a small group of Churches by the Missionary, but Venganur sets a new example in a Church calling its hardworking catechist to be their ordained minister, whom they entirely support. It is hoped that this will be the future method. There is a call for better equipped and better trained catechists; there is hope that this will be effected at Nagercoil. The people are showing their independent efforts in improving their Church buildings in size and quality. The large Mateer Memorial Church is a model to the district, and it is time, when every village has its Hindu temple or shrine, that villages where Christians dwell should have conspicuous and worthy chapels.

The numbers in Sunday Schools have increased, and this is partly owing to the influence of the *Bible Reading Association*, which provides daily portions for reading, and the India Sunday School Union with its examinations and illuminated certificates which decorate the walls of many poor, humble dwellings.

The C.E. Union has during the last two years derived much benefit from the locally supported *C.E. Missionary*, John Devadasan, who has toured among the societies in this district as well as Quilon and Attingal. At one of the rallies the one-minute talks were on conversion, and proved very helpful.

The Schools have improved not so much extensively as intensively, as shown in size and greater efficiency. In this the Travancore Government is helping by the tests it imposes for grants-in-aid. Also it opens all schools to all classes of the community. This may be a great stimulus to the lowest classes of the people. *Congregationalism* needs modifications, and the Travancore Missionaries are trying to feel their way to some improvement suited to the genius of the people.

The Sudra landowners are proposing to do something to raise the status of their serfs. This may interfere with the progress of Christianity amongst the Pulayars, who are in a state of ferment and unrest. Some day there will be a reaction. The Travancore Government has forbidden street preaching in Trevandrum City. It is supposed that the Romanists have suggested this change of policy. Nevertheless there is a movement to a certain extent from Rome amongst the Catholic Indians. As a notable instance an intelligent catechis may be mentioned, who had been studying the Bible to argue against Protestants. During the year eight numbers of an Occasional Paper have been printed and 8,000 circulated. Also a pamphlet of twenty-six pages on Christ's Resurrection. Much time was given to bringing the schools of Trevandrum and Neyoor districts into line with the Government's new requirements. A Sunday afternoon Religious Lecture was attempted in the earlier part of the year. The Hostel is full and is a means of much good. There were 157 Lepers in the Asylum. The work of the eight Bible-women amongst 200 Zenana pupils has been reorganised and closely superintended by Mrs. Wills. A small Hostel for about twenty girls has been commenced. The Sunday School has 300 scholars with forty-four voluntary teachers. There is a Reading Circle amongst thirty families who are acquainted with English.

ATTINGAL.

ATTINGAL is midway between Trevandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionaries, 1901.

REV. W. D. OSBORNE.
MR. H. HEWETT.

Statistics :

English Missionaries :—	
Men	2
Native Agents :—	
Preachers	10
Christian Teachers	15
Bible-women	7
Christian Teachers (Women)	2
Church Members	109
Other Native Adherents	863
Schools	21
Scholars—Boys and Girls	483
School Fees	£6 0 0
Local Contributions	£20 12 0

Missionary, 1911.

REV. W. D. OSBORNE ... 1893
One Native Ordained Pastor.

Statistics :

English Missionary :—	
Men	1
Native Agents :—	
Ordained	1
Preachers	8
Christian Teachers (Men)	12
Bible-women	5
Christian Teachers (Women)	1
Church Members	175
Native Adherents	1,112
Sunday Schools	15
Sunday Scholars	533
Schools	18
Scholars	569
School Fees	£5 14 10
Local Contributions	£26 1 5

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trevandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary, 1901.

REV. W. J. EDMONDS.

Missionary, 1911.

REV. W. J. EDMONDS.

Native Assistant Missionary.

REV. ISAAC DAVID.

Statistics :

English Missionary :—	
Men	1
Native Agents :—	
Preachers	35
Christian Teachers	38
Bible-women	5
Christian Teachers (Women)	8
Church Members	485
Other Native Adherents	3,234
Schools	30
Scholars—Boys and Girls	1,283
School Fees	£38 4 0
Local Contributions	£87 8 0

Statistics :

English Missionary :—	
Men	1
Native Agents :—	
Ordained	1
Preachers	34
Christian Teachers (Men)	43
Bible-women	7
Christian Teachers (Women)	5
Church Members	593
Native Adherents	3,471
Sunday Schools	39
Sunday Scholars	2,252
Schools	38
Scholars	1,577
School Fees	£70 0 0
Local Contributions	£157 12 1

Mr. Edmonds says: "The congregations have had a year of solid and unemotional progress. The revival strain of last year has left us, and in its place we have, in some Churches, and among our younger people, a quickened spirit of steady work for Christ." The Christian Endeavour has been strengthened and has helped to retain the spiritual results of that soul-stirring season.

Fifty-five adults have been baptised and thirty-one received into fellowship. The new converts who satisfactorily passed their period of test number 179, and 254 are still passing through their six months probation. There has been persecution, and several have been whipped; one high caste lad was three weeks in hospital in consequence. The outstanding event of the year was the opening of the Memorial Church. There was great joy at the ceremony. The new church has created "a new enthusiasm and a brighter outlook."

The seven *Bible-women* have visited sixty-six villages and 2,719 houses and paid 8,011 visits. The *Boarding School* had twenty-two boys and ten girls, and five girls went to the Trevandrum School, and five boys received Scholarships and reside at home. The result of the Sunday School Union was very satisfactory, but the silver medal for the Malayalam country held last year was lost by two marks only. Low caste boys are now admitted to the Government Schools, which is a great innovation in Travancore and may be called "a revolution." Poverty has checked the progress of the education of village girls.

The benefit is being felt of the new co-operation and co-ordination of district methods in Councils and Committees, in Church Union, and in the development of pastorates. This is a happy evidence of a real desire for mission comity and fellowship.

III.—TRAVANCORE.

Stations.	*Missionaries.*
Nagercoil ... ... (*p.* 111) ...	George Parker, B.A. (*m*), 1900. Sydney Cave, B.A., B.D. (*m*), 1908. R. Sinclair (*m*), 1909. Miss B. J. Duthie, 1901. Miss G. M. Harries, B.A., 1909. *Native Pastors*— J. Nathaniel, 1879, Santhapuram. S. Vethamany, Puttalam. *Assist. Missionaries*—C. Satthianathan, 1879. C. Samuel.
Pareychaley ... ... (*p.* 113)	A. T. Foster (*m*), 1899. *Native Pastors*—S. David Sylum, 1893, Pareychaley. A. Samuel, 1893, Kristucovil. N. Joseph, 1893, Irenepuram. *Assistant Missionary*—S. Matthias, 1893.
Neyoor... ... ... (*p.* 114)	I. H. Hacker (*m*), 1877.* J. Davidson, M.D., Ch.B. (*m*), 1905. O. S. Bulloch, M.B., B.S., 1911. Miss MacDonnell, 1907. Miss B. Blanchard, 1900. *Native Pastors*—C. Isaac, 1907. T. Joel, 1903. A. Samuel, 1908. *Assistant Missionary*—B. Manasseh, 1879.
Trevandrum ... ... (*p.* 115)	A. Parker (*m*), 1887. H. T. Wills, M.A., B.Sc. (*m*), 1892. H. Hewett (*m*), 1893. *Native Pastors*—W. G. Rasalam, 1885, Nellikaikuli. S. Sumanam, 1892, Neyattankara. J. M. Kesari, B.A., 1894, Trevandrum. Rev. Y. Sanannam, Venganur. *Assistant Missionary*—K. P. Thomas, 1903.
Attingal ... ... (*p.* 117)	W. D. Osborne (*m*), 1893.* One *Native Pastor.*
Quilon... ... ... (*p.* 117)	W. J. Edmonds (*m*), 1892. *Assistant Missionary*—Rev. Isaac David.

Total.—Twelve Men Missionaries; Four Women Missionaries; Nineteen Ordained Native Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		DAY SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d.
*NAGERCOIL 83 Out-stations	1829	3	2	*4	30	84	16	34	3428	13488	112	3246	89	3571	502	14	3	12	842	22	18	5	271	8	3
TITTUVILEI 14 Out-stations	1866	No returns.																							
NEYOOR 79 Out-stations	1828	3	2	4	69	93	33	20	2136	14370	61	2123	53	3014	134	6	11	12	1553	10	15	6	427	14	7
PAREYCHALEY 85 Out-stations	1845	1	..	4	52	91	5	8	2452	23131	86	6246	64	2631	33	12	0	6	254	..			376	10	8
TRIVANDRUM 64 Out-stations	1838	3	..	5	58	76	17	8	2459	15447	66	3752	46	2026	33	14	8	4	730	..			468	12	9
ATTINGAL 16 Out-stations	1895	1	..	1	8	12	5	1	175	1112	15	533	16	454	5	14	10	2	115	..			26	1	5
QUILON 31 Out-stations	1821	1	..	1	34	43	7	5	593	3471	39	2252	35	1245	70	0	0	3	332	..			157	12	1
CENTENARY THANK-OFFERINGS (Additional)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			..	..	..			4	14	9
TOTALS	..	12	4	19	251	399	73	76	11243	71019	379	18152	303	12941	780	2	8	39	3826	33	13	11	1732	14	6

* Last year's returns.

LONDON MISSIONARY SOCIETY

❦ ❦

The One Hundred and Seventeenth

REPORT

1912.

❦ ❦

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.

houses each, where they teach individual pupils to read and hold meetings with the inmates.

The Sunday Schools and the Evangelistic Meeting for Hindu women have been carried on as usual, and also the Workers' Weekly Meeting and the Workers' Committee.

TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

REV. GEO. PARKER, B.A.	1900
REV. SIDNEY CAVE, B.A., B.D.	1908
REV. R. SINCLAIR	1909
MISS B. J. DUTHIE	1901
MISS G. M. HARRIES, B.A.	1909

Native Pastors.

REV. J. NATHANIEL.
REV. S. VETHAMANY.

Native Assistant Missionaries.

REV. C. SATTHIANATHAN.
REV. C. SAMUEL.

(*For Statistics see p.* 342.)

By some mischance the general report of Church and evangelistic work in Nagercoil and the district has not come to hand, though there is evidence that it has been printed. For the first time during several years the whole of the missionary staff have been at work during the greater part of the year, and, consequently, the work of all has been more evenly distributed.

Mr. Sinclair has a wide and important district, and has given himself zealously to itineration among the many congregations under his care.

The educational work of the Mission is of growing importance to the whole of the Christian community associated with the Society in Travancore, and its condition naturally takes a large place in the history of the year's work.

THE DIVINITY SCHOOL has been occupied with the final work of one set of students preparatory to a new start. No new students have been received during the past two years, and the five students who were in the class completed their three years' course in December.

A new class was formed at the beginning of the present year, for which fifteen were chosen out of thirty-seven who passed the Entrance Examination. The number of

Churches which have to be supplied with pastors and evangelists is now so large that there ought to be at least twenty-five men in training at all times to supply their needs. Only the inability to provide for the cost of maintaining them prevented the reception of several more of the candidates. Mr. Cave's words concerning the school are worthy of attention.

"There is no work more intimately related to the spiritual well-being of our churches. In many villages, the catechist is the one educated man. Our people are surrounded by those who fear and worship demons. Inevitably the old superstitions still linger on in the Christian churches. Only by long and patient teaching will these dark recollections of heathenism be banished. As in thought, so in action. In Christian lands standards of morality are tolerably stable. Here the Christian ideals have to be slowly made, the strength and beauty of the Christian life gradually realised. And in this difficult and delicate task of making firm the sanctions of faith and conduct, our catechists, evangelists and pastors have to take the largest part.

"Many of them do their work in much loneliness and in circumstances of great difficulty. They have few books. But the very fact that these have to be in a very real sense 'Men of one Book,' makes it all the more necessary that they should know that Book well. It will be our endeavour to help them to know the Bible in such a way that they will find it always interesting, and always apposite to the needs of those entrusted to their care. Our Christian people here are willing and eager to know their Bible. The great need is for men who can teach and preach the Bible because they find in it their life."

THE SCOTT COLLEGE AND HIGH SCHOOL.—The Rev. G. Parker reached India after furlough in March, before which time the Rev. Sydnev Cave had, as *locum tenens*, had the care of the College and School. While Mr. Parker was away, an entirely new educational *regimé* had been commenced by the Government of Travancore, which, with the growing requirements of the Madras University, greatly increases the anxiety and expense of the managers of aided schools and colleges. These changes are still going on and involve expensive additions to buildings and apparatus. The School and College are, however, of vital importance to the intellectual development of the large Christian community in Travancore.

The School closed its year in March with 601 scholars, and opened again in May with 731, of whom 574 were Christians. The College closed with twenty students, and re-opened with sixty, twenty-six being Christians. The large increase in the College was due to University changes. A considerable number of Hindu students are also now coming to the College, some of them from distant places, and the serious question of hostel accommodation for such students is now becoming acute.

The work has gone on steadily, and those who have gone up for various examinations have done well. While educational work has progressed, it is very satisfactory to find that there is an earnest Christian spirit among many of the students and pupils. Mr. Parker says:—

"The most interesting feature of the year has been the continued interest in Bible Study. Freed from district work I was able to recommence the English Senior Bible Class, which was so successful a few years ago, but was interrupted during the years I was in charge of the district. The class has been attended by our senior teachers, and many others. Isaiah has been our subject, and the interest, and I think the profit, has been unmistakable. During the last month or two we have extended the class into an Adult Bible School, and have joined vernacular classes to it, meeting immediately after the morning service. We contemplate combining with this an Adult Bible Class for the women, and have already begun to canvass the village preparatory to commencing a Sunday School for the boys of the whole village after the hot season holidays.

"Several of the students of the college classes have been aiding in the smaller churches near at hand, and I know that in one village at least a church which was in a very low state has been greatly revived by their work, and Mr. Sinclair is very much pleased with the result of their visits. Many others have been going out on Sunday afternoons with another of our teachers, Mr. Samuel, for open-air preaching. Mr. Apollos and Mr. Ahimaz have also continued their evangelistic work at the market and elsewhere with the aid of other teachers and some of the students."

THE MISSION PRESS, which for many years has been the centre of important publishing work for the Mission and others, has been reorganised and to a large extent modernised. "We close the year with much brighter prospects, with more men on the staff, all Christians, better paid and with plenty of work to do."

THE GIRLS' SCHOOL is intended to provide on the side of the education of women a beginning of higher education, which will ultimately place it side by side with the Scott College and High School as the centre of a strong and progressive educational provision for girls of the whole Travancore Mission. Many causes prevent the realisation of this idea as yet, but steady progress is being made. Miss Harries took charge of the school at the beginning of 1911, and she reports:

"It is just a year since I took over charge of the Girls' School. We have now 336 names on the rolls of the two schools. The number in the higher classes is still small, but we are hoping that by degrees it will increase. Last May we added the 7th class to the Elementary School to meet the requirements of the new code. The English school still goes up only to the IV. form. The numbers do not yet warrant our forming a V. and VI., but we are hoping to be able to complete the school in the course of time. Every girl who passes the IV. form has the chance of going on further if she chooses, as we are offering scholarships to them. Last May six girls passed and all were given scholarships, four by us and two by other districts. Our four girls are studying in the Sarah Tucker College, Palamcottah. As we are constantly requiring teachers, it is always necessary to have girls going on for higher education.

"The Teachers' Training Class, which had been started two years before, came to an unsatisfactory end last March, as the girls were not allowed to sit for the public examination, because, for some unknown reason, Government would never come to the point of granting recognition.

"Every Sunday morning we have Sunday School. The same teachers teach as on weekdays, but, lately, three or four Christian Endeavour girls have come to assist us. Of course we welcome every attempt at voluntary work. Last July many of our girls entered for the All India Sunday School Examination, and we were successful in obtaining a hundred certificates and also a silver medal.

"On Sunday afternoons some of the teachers, elder scholars and girls from the village, hold their Christian Endeavour Meeting. It is well attended, and the girls seem to enjoy coming, but, as usual, some of them are diffident about taking part."

The present building is altogether unsuitable for the requirements of the School. It is far too small for the numbers who attend, and it needs to be entirely modernised. Only the lack of funds has prevented the Directors from making this very necessary provision already.

Miss Duthie has the care of an amount and a variety of work altogether too extensive and exacting for any worker, and the Directors have for some time been seeking for a lady capable of taking over a special part of her present duties.

The BIBLE-WOMEN under Miss Duthie's direction number eighteen, of whom twelve are engaged in work among the non-Christian women in and around Nagercoil itself. These have 357 women under instruction, of whom 135 can read the Bible. In addition to these, there are six others in the district, connected with six different congregations, "whose duties lie chiefly amongst our Christian women, teaching, visiting the sick, and conducting meetings."

"The salaries of three of these are partly met by our Indian Christians. We are anxious, while not neglecting the Hindu women, to develop this work amongst our village Christians, as the necessity for it becomes increasingly felt; but, as usual, the great difficulty is to get suitable women.

"During the year a former plan of Mrs. Duthie's has been revived, and *itinerating tours* have been arranged for, proving a happy and useful form of service, though emphasising the fact of how much land remains to be possessed."

Closely connected with the Bible-women's work are eight Hindu Girls' Schools with 482 on the registers. The teaching is necessarily very elementary, because the children are removed from school at a very early age.

"The great value of these schools is as a preparation for the work in the Hindu homes later, for here is laid the foundation of that knowledge of Jesus Christ which we hope and pray may become in later years a knowledge unto salvation. It is from former school children that we get not only the brightest welcome, but the most intelligent and responsive hearing."

The GIRLS' HOME is for the special benefit of the Christian girls from the country who attend the Girls' school. There have been 117 inmates of the Home during the year, of whom thirty form the *Lace School*, for which Government recognition has been received.

"The object of this class is to surround the girls who form it—all of whom are from our outlying congregations—with the higher Christian influences of the Home, to give them daily instruction in Scripture, and to train them so thoroughly in lace-making as to enable them to become self-dependent and valuable workers later."

The girls in the Home are cultivating practical Christianity by carrying on a sewing class and having a sale of work in aid of the Indian National Missionary Association.

The LACE INDUSTRY is being carried on with great success, notwithstanding much competition. Upwards of 900 women are engaged in it. The profits from the sales have as usual been devoted to the Girls' School and Home, and the workers themselves have contributed from their earnings to a charitable fund.

The venerable Mrs. Duthie still retains the oversight of the Orphanage, in which there are thirty-seven children. One of the Orphanage girls gained the Silver Medal in the N.S.S. Scripture Examination for all India.

PAREYCHALEY.

THIS district lies between the Neyoor and Trevandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary.

REV. A. T. FOSTER 1899	*Native Pastors.*
Native Assistant Missionary.	REV. S. D. SYLUM.
REV. S. MATTHIAS.	REV. A. SAMUEL.

(For Statistics see p. 342)

A scourge of small-pox, the like of which has never been experienced before, swept over the district during the earlier months of the year. It entered remote villages where hitherto it had been unknown; and the death toll has been excessive. The latter part of the year brought much suffering, owing to insufficient rain and the consequent failure of harvest. "It has been," says Mr. Foster, "the hardest year since I came to the country. The effect on the church can scarcely be estimated. The collections have fallen off—in many places all church dues had to be remitted—building operations have ceased ; attendance has fallen to its lowest ebb, and death has gathered up whole families from our church rolls."

Mr. Foster has devoted most of his time during the year to the "Home Base," with a desire to get a good, reliable office establishment, for the proper marshalling and handling of the agents and tools at the missionary's disposal. To this end the Circles of groups of churches have been strengthened, and a definite Circle Council elected to each, which has its regular meetings and maintains a written record of all its doings. As each Circle sends up its representatives to the District Council, that latter body is fully representative of the whole district.

The statistical roll shows a total of over 25,000 in eighty-three churches. Of these only 2,400 are church members, *i.e.* staunch Christians to be relied upon, and this number has grown all too slowly and painfully. It represents, however, the true strength of the district and the work should always be regarded from the view point of this number. "It is our achievement!" Of the 11,300 only 5,686 are adults. They have received enough instruction for baptism, but many of them have stopped there, and have to go a long way yet before they are fit to join the church, but it is from among this number that church members are garnered, a few each year. There are 11,500 unbaptised, and it is this section that is the most elusive. "Their names are on our registers, but they come and go at their own sweet pleasure." On the question of self-support, Mr. Foster says it will be a long time before the work can become self-supporting, because the bulk of the people are too poor. "At the same time, if the contributions of the district were compared proportionately with the contributions of a representative English suburban church, the latter would fare badly in comparison."

The year has added another Society to those already working in the district, viz. the Watch Tower Tract Society from America. A young man—a native of Travancore—with American training, has been sent out by that Society and has settled down just over the Pareychaley frontier. There has been a movement after him on a somewhat large scale. Nearly half the congregation from the five churches went over in the earlier part of the year. The faithful remainder found it very difficult to maintain their churches, as the exodus, besides seriously reducing the church income, greatly disheartened those who were left behind. At the close of the year, however, many of the defaulters were beginning to filter back again. Mr. Foster has approached the new Mission with a view to making some arrangement along the lines of mission comity, but up to the present has had no satisfactory reply.

The new educational code issued by the Government has put all the schools into a state of flux. The new code makes heavy demands upon simple village schools. The Mission has worked hard to fall into line with the requirements of Government, and to a large extent has succeeded. But the expense has been more than the Mission could really afford.

In spite of the uphill work which these changes have entailed, it is only fair to the new code to admit that the changes have been salutary, and that there is a marked change for the better in the majority of the schools.

The local school at Pareychaley, which takes boys up to the VII. class, is the only school in the district in which a boy can take a complete schooling and pass out with a qualification. The strain here has been exceptionally heavy. The school has maintained an excellent attendance —boys coming from five and six miles away daily. A wing, too, has been added to accommodate the growing strength, but this has filled up and it has become necessary to keep one of the classes on the church verandah. Much is due to the headmaster, who has kept abreast of the times and very ably carried out the onerous duties which, under the new code, devolve upon him.

Of the Embroidery Industry, Mrs. Foster writes:—

"In the early part of the year many of the women worked specimens of embroidery for exhibition at the Festival of Empire in London, and they were much encouraged by gaining a Silver Medal and Diploma for it. In the latter part of the year, when our Queen Empress came to India, the women asked to be allowed to present her with a specimen of their work. So all our Lace and Embroidery Industries combined and sent pieces of their best handiwork with an illuminated address, which was graciously accepted by the Queen Empress. The women were very proud to receive a message from Her Majesty, saying that she admired the work and thought it very beautiful.

"This year, too, we have started a Reading Circle for the women; and every month they pass round about half a dozen Tamil magazines, which they read in their spare time. So we hope, in quiet and hidden ways, the good seed is being sown and scattered in many hearts.

"Another item of interest is a monthly collection started entirely amongst the workers, the proceeds of which are given to the National Missionary Society of India—a society managed by Indians for Indians. With this monthly sum they are educating a little Hindu convert in North India with a view to his becoming in turn a worker amongst his own heathen relatives. All these little items help to brighten the monotony of an industry, and to lift it from a mere money-making concern on to a higher level of Christian usefulness. At our Christmas meeting we were delighted to have Miss Blomfield and Miss Tanner with us. They took so much interest in the women, praising their work, giving out books, attending their little sale of work, and joining in their coffee feast, that it made quite a red-letter-day for our workers. Our numbers have increased to nearly 250—too many for one pair of hands, but not enough yet to satisfy the demands of the district! Applicants still pour in, and we hope and long for the speedy help in the business part of the work for which we have been long asking, to relieve us for more personal intercourse with the women, and more thorough supervision of a work which we believe truly to be for the benefit and uplifting of our whole Christian community. Only baptized women, of good character, who can read their bibles, are admitted; in this way we strive to make the Industry as a whole a refining and uplifting influence throughout the Mission.

"During the year the mission has lost by death the Rev. John Rose, who for many years served his Master faithfully in the district in the position of teacher, evangelist and pastor; also J. Samuel, teacher of Kristucovil.

"Zechariah (Evangelist) and Zephaniah (Catechist), both honourable workers for a long time in the service of Christ, retired from active service. Mr. Zechariah is the oldest of all the workers. His service in the Mission has been exceptionally long, and during his life he has witnessed many changes in the gradual growth of the church."

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

Rev. I. H. Hacker (Martandam)	1877
Mr. J. Davidson, M.D., Ch.B.	1905
Mr. O. S. Bulloch, M.B., Ch.B.	1911
Mr. S. N. Pugh, M.B., Ch.B.	1912
Miss Blanchard	1900

Native Pastors.

Rev. T. Joel.
Rev. C. Isaac.
Rev. A. Samuel.

(*For Statistics see p.* 342.)

In the absence on furlough until the end of the year of the Rev. I. H. Hacker, the general supervision of work in the Neyoor district has been again under the care of Mr. H. T. Wills, of Trevandrum. There are now two stations in the Neyoor district. The old home of the Mission has been given over almost entirely to the Medical Mission; the Hospital, the Leper Asylum, and the Medical missionaries being stationed there. The lady missionary of the district, with her large staff of Bible-women and an important Girls' Boarding Home and School, also remain at Neyoor. The clerical missionary of the district has for some years been resident at Martandam, about ten miles to the North of Neyoor.

Mr. Wills reports that every branch of work has been well maintained by our earnest band of workers. He has endeavoured to visit every congregation in this extensive district. One impression produced on him has been that, as the result of the diffusion of Christian knowledge and influence, many of the places of worship are now far too small for the congregations to which they belong. Yet the people are nearly all so poor that they cannot unaided provide for the need.

Several workers and helpers of the Mission have died during the year. Among them, the one most widely known and influential, was Mr. Edward Daniel, who was organising agent of the C.E. Societies and the Secretary of the District Church Council.

The C.E. Movement is becoming increasingly popular, and is proving helpful in various ways.

Special efforts have been made at and around Neyoor to reach the high caste officials and others. For this work Mr. N. Devadason, a high-caste convert from Trevandrum has been especially set apart.

The Schools of the Mission have been passing through a very trying experience as the result of the new Educational Code of the Government. That Code doubtless in the main is in the interests of improved quality in education, but its declared aim is the killing out of all private management of schools, and, ultimately, the absorption or the closing of all such schools by the Government. Regulations have, therefore, been made which may be, and doubtless are, in the interests of central Departmental Government Schools, but they press very hardly and unfairly on the village schools. In this district alone it has been necessary to close ten of these, and nothing can take their place.

Women's Work.

Miss Blanchard has now been for a year in charge of the Girls' Boarding Home and School at Neyoor and of the Bible-women and zenana teachers. There were forty boarders in the Home at the beginning of the year, but so many parents were anxious to send their children to it that

Miss Blanchard had the dormitory enlarged. The Home is again full, with seventy-two girls and two teachers. The School building needs enlargement quite as much as the Home, for there are a considerable number of day scholars as well as the boarders.

During the year two small schools for Hindu children connected with the Medical Mission were handed over to Miss Blanchard. The most serious difficulty now experienced is the scarcity of trained Christian teachers for such Schools. The advance in the standard of education in the Boarding School will, it is hoped, meet this difficulty in time.

The Bible-women under Miss Blanchard's direction numbered nineteen at the beginning of the year, but several of them have been so many years at the work that they are becoming infirm. Two have resigned already, and two or three others are almost past work, but it is not easy to fill their places with competent and trustworthy successors.

Embroidery workers have continued to do their useful part, providing funds for the upkeep of the Boarding School and for the erection of the new building. There are 195 women employed in this work. They meet weekly to get and return work, and the opportunity is taken to have a meeting for prayer and help.

Medical Mission.

The great and steady growth of the Medical Mission, with its central hospitals and seventeen branches in various parts of Travancore, has made it necessary for the Directors once again to consider its needs. In February, 1911, Dr. O. S. Bulloch joined the staff in the room of Dr. Orrin, and since the year closed Dr. Pugh has been added as a third doctor. Miss MacDonnell, after five years of devoted work as the head of the nursing staff, left on furlough and resigned her connection with the Mission. Her place has been temporarily occupied by Miss Davidson.

The year has been an exceptionally healthy one, with good harvests, and, in consequence, the medical cases have not been quite so numerous as they sometimes are. The record of work done shows that even in an exceptionally healthy year the Medical Mission is a great means of help and blessing. Patients, mostly non-Christians, are now finding their way to the Neyoor Hospital from beyond Quilon, distances of from 80 to 100 miles!

The Medical Class has been successfully carried on. Four of the students who commenced the course have dropped out, but another has been received, and there are now nine men in training:—

THE LEPER HOME. "Our rooms in the Male Leper Home have been constantly occupied during the year. We have only accommodation for forty men, but frequently we have had forty-three lepers, several having to share a room for the time being.

"A healthy religious spirit prevails among the men, and it is a real pleasure to see their actions of helpfulness, the one for the other. Their cheerfulness, amidst so much that is distressing and discouraging, is a tonic to the visitor.

"We had an impressive Communion service on the last Sunday of the year conducted by Rev. S. Cave, B.D., of Nagercoil. Two of our lady Directors, Miss Tanner of Bristol, and Miss Blomfield, were present at this meeting. Two of the men who had been under instruction in the Home for some years were baptised into the Christian faith."

TREVANDRUM.

TREVANDRUM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER	1887	*Native Pastors.*
MR. H. T. WILLS, M.A., B.Sc.	1892	REV. W. G. RASALAM.
REV. H. HEWETT	1893	REV. S. SUMANAM.
Native Assistant Missionary.		REV. J. M. KESARI, B.A.
REV. K. P. THOMAS.		REV. Y. SANANNAM.

(*For Statistics see p.* 342.)

The Rev. Arthur Parker has been unable to furnish a report, being "up to his eyes in bricks and mortar," engaged in rebuilding his bungalow.

Of the City Mission, Mr. Wills writes:—

"In the last report we had to tell how the new Superintendent of Police had, apparently for no good reason, stopped our street preaching. We made this the subject of much prayer, many joining us in special petition. We are glad to be able to say that, after much opposition, Mr. George has yielded so far as to allow us to continue preaching so long as we do not occupy places in the centre of the town or on roads along which the Maharajah passes. As the places we have hitherto occupied were, with one exception, open spaces we were sure that the plea of interference with traffic was a false issue. It is now certain that it is due to the private action of the Maharajah, though for what reason we have not been able to find out. We have selected a number of places, especially on the roads leading to and from the town, and work is going on very nearly as usual.

"We have made a large distribution of tracts and papers, which are generally received with eagerness and gratitude. Sometimes when visiting heathen houses a man or woman will begin reciting the Life of Christ in verse, or the Ten Commandments, and when asked how they have come to know these they reply that they received a paper from one of the workers, took it home, and finding its contents good have taken the trouble to learn it by heart.

"It is very seldom now that any objections are made to our preaching, and if they are the objector is almost certain to be answered by someone in the audience. One high caste man, arguing that it was very foolish for Christians to spend so much money on these papers for no good, as not one of the high castes would ever renounce his religion in consequence, was answered by a Brahmin in the audience, who said in effect: 'Do not be so foolish as to talk like this. These Christians are doing a great charity by so freely making known their religion. Though our forefathers would not listen to the Missionaries, they and we, their descendants, have been left in the dark, while the poor outcastes who did listen have been advancing fast in every way. It is a good religion, and we would do well to accept it, if we dared.'"

At the close of the year came the great six-yearly Festival known as The Murajapom.

"A long time ago a Maharajah thought it would be a good thing for the country if the sacred caste of Malayali Brahmans, known as Namburis, were invited into Trevandrum to pray specially for himself and the State. So it was arranged that every six years, for the next 150 years at least, there should be a great gathering of these 'holy' people at the expense of the State. Some six to eight thousand Namburis come at the call of the Maharajah to spend from six to eight weeks in prayer, according to their ideas of what prayer is. We value these opportunities of reaching thousands of the best Hindus not only of Travancore, but also of all Malabar, for they come from far and near. We have the privilege of circulating among them many hundreds of Malayam Gospels and literally thousands of tracts, and we know from experience that these are kept and remembered from one ceremony to another. A few of them came to see me at my house to thank me for what we were trying to do for them. The harvest from seed so sown may never be seen by us, but who can estimate the result?"

The new year has brought news of the sudden death from cholera of J. S. Henry, who for several years was most actively engaged in the town. He joined the Mission as a lad early in 1895, worked hard and successfully as a teacher for two years and was then sent to the Catechists' Class at Nagercoil for three years' training. On his return he was temporarily appointed Catechist at one of the village churches in connection with the City Mission, and on Mr. Wills' return from furlough at the end of 1901 he was brought into the town for evangelistic work, for which he evinced a special fitness and liking. He was especially successful in his approach to Brahmans and other high caste Hindus. He also was able to conciliate the Mohammedans who, being very ignorant, are inclined to be fanatical. Henry had been obliged to take long leave to attend to his property affairs, which had been left in confusion at the death of his father, so at the time of his death, which was exceedingly sudden, he was not in active association with the Mission. Mr. Wills, however, had frequent evidence of his eager desire to do what he could. He not only distributed handbills, but he wrote them when he had leisure. The month after Henry left the work the staff was strengthened by the accession of Mr. M. Daniel, Evangelist, from Quilon, who had been working in connection with the Quilon Mission for many years, and was about to be ordained, but, owing to the death of a son-in-law, was compelled to come to live in Trevandrum. Mr. Daniel has given a good year's work.

The work of the Bible-women has been very regular, and the resultant increase of readers has been very encouraging. "One cannot speak too highly," Mrs. Wills says, "of the work which the circulated literature is doing among all castes of the people, and did our Bible-women do nothing else but scatter the magazines, theirs would be a big work achieved. Only fear of consequences keeps many women back from openly confessing their faith. 'We want to become Christians,' say they, 'and can you not take us and further teach and help us?'"

In the Boarding School there has never been better discipline, and it has been a year of blessing throughout. There have been 105 boarders, and many of them testify to the school as an unspeakable boon. No less than twelve short prayer meetings have been kept up regularly for months together among the girls.

The Domestic and Embroidery School for girls who do not attend any school, is a splendid institution. Mrs. Parker has charge of the Embroidery School, where forty girls or so, and a few outsiders, are being thoroughly taught, while the Domestic part is in Mrs. Wills' charge. This involves a very practical routine, as for instance looking after fowls, washing clothes and cooking.

Religious teaching is, of course, the chief object, and this is well carried out by Bible-women and others.

In the Arthington Industrial School for boys, the year has been one of beginnings. The Government has promised to pay one-third of the cost of buildings, and half the initial cost of tools and appliances. Many applications for admission to the school have been received, and a few lads have been selected. It was expected that the school would be opened in August, 1912.

ATTINGAL.

ATTINGAL is midway between Trevandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of he country. The population is computed at 200,000.

Missionary : REV. W. D. OSBORNE ...... 1893.

One Native Ordained Pastor.

(*For Statistics see p.* 342.)

During the absence of the Rev. W. D. Osborne on furlough, Attingal district has been under the nominal supervision of the Rev. W. J. Edmonds, of Quilon, but the heavy demands of his own work have prevented him from personally visiting the village churches in Mr. Osborne's district. He reports, however, that all branches of the work, including the Children's Home and the Leper Home, have been carried on by the local agents as usual.

There has been steady work in the village congregations. "The Vembayam church alone has had that progress that encourages. In the fifteen stations forty-five adults and thirty-six children were baptised, and nine communicants were received into fellowship. Whilst this is encouraging, the increase in the community is accounted for by births rather than by accessions from heathenism. Aggressive work among non-Christians has been impossible, for funds now available for evangelistic effort just allow the stations to exist."

The schools have been seriously affected by the new Educational Code, and several have had to be closed. If the existing Government grants are to be retained, money must be spent in the coming year for better equipment of buildings. Even the grants now given are only provisional, *i.e.* until Government schools can be built in their locality.

The finances of the Mission show an increase of £3 in local contributions. Considering the poverty of the givers, the recent great increase in the prices of food and the drought, this result is very encouraging.

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trevandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: Rev. W. J. Edmonds.

Native Assistant Missionary: Rev. Isaac David.

(*For Statistics see p.* 342.)

The Rev. W. J. Edmonds reports with gratitude "a year of good health, uninterrupted work, and encouraging results." In four of the six large congregations excellent progress has been made; in Quilon town church progressive aspects, especially in Sunday School methods, are manifesting themselves; but at Mayanadu party spirit and an excessive sense of disappointment at the closing of their English school have prevented spiritual progress. Of the smaller congregations four have enjoyed excellent, and nine satisfactory, progress. Nine others stand where they did a year ago.

Among the outstanding aspects of the year's work may be noted (1) the appointment of church committees in every congregation, which attend at once to routine matters and report to the missionary only those things that are difficult to settle; (2) an increase in the number of prayer meetings, which has indirectly stimulated attendance at the Sunday services; (3) the high level of giving has been maintained in spite of the drought and increased cost of living; (4) extension of work among the Pulayas, largely due, in the older congregations, to young preachers of higher caste going into the Pulaya villages and preaching to them and inviting them to join their churches—"a spiritual victory of large potentiality"—at Kottarakara a converted devil-dancer having returned to the simple life of a day-labourer and become a Christian leader; (5) efforts fostered by the C.E. movement have been made to increase the number of voluntary preachers, with very happy result, *e.g.* at Kalayapuram 45, and at Kottarakara 25. These preachers are field-labourers, and by means of their preaching many new converts have accepted the Gospel.

The stress of the educational changes imposed by the Department has passed. "We have been able to save all our schools except four, and one of these we still hope to save. One of our oldest schools, Mayanadu, has suffered heavily, losing both its vernacular and English schools. The demands for new buildings and furniture have been met; but we can go no further except by going into debt. Many of the changes demanded are excellent in theory, but, under existing conditions of village life, are at present, in many places, impracticable. This the Government appear now to realize." Of the thirty elementary day schools (with 1,468 scholars) twenty-eight meet Government demands and draw grants.

The Boarding School has continued its useful work, the number of boarders (thirty-two) being the same as in the previous year. The Day-School section has increased by thirty-three children, or 111, instead of seventy-eight, as in 1910, the school having been enlarged to accommodate the new comers. Two lads obtained their teacher's certificates and have been appointed to suitable posts; two others have been accepted into the Duthie Divinity School for training as catechists.

The Reading Room in Quilon, owing to the many business developments and changes in the town, has had increased opportunities of usefulness. Preaching to non-Christians takes place, and Christian literature is sold.

Sunday School examinations were held in most of the centres, and 208 certificates were obtained. In several of the villages quite an encouraging number of old people, including deacons, attended the oral adult examination and won certificates.

The seven Bible-women have paid over 6,000 visits during the year.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees. £	s.	d.	Schools.	Scholars.	Fees. £	s.	d.	£	s.	d.
*NAGERCOIL .. 83 Out-stations ..	1829 ..	3	2	4	30	84	16	34	3428	13488	112	3246	89	3571	502	14	3	12	842	22	18	5	271	8	3
TITTUVILEI .. 14 Out-stations ..	1866 ..	No returns.																							
*NEYOOR .. .. 79 Out-stations ..	1828 ..	4	1	3	69	93	33	20	2136	14370	61	2123	53	3014	134	6	11	12	1553	10	15	6	427	14	7
PAREYCHALEY .. 85 Out-stations ..	1845 ..	1	..	3	53	99	4	9	2426	22886	88	5233	57	2901	27	0	0	6	297	..			379	12	0
TREVANDRUM .. 64 Out-stations ..	1838 ..	3	..	5	55	77	18	6	2542	15932	67	3975	41	2058	..			4	823	..			480	16	0
ATTINGAL .. .. 16 Out-stations ..	1895 ..	1	..	1	8	9	5	1	180	1169	16	485	16	432	3	2	0	15	96	..			29	1	10
QUILON .. .. 31 Out-stations ..	1821 ..	1	..	1	13	47	7	4	625	3707	31	2120	30	1486	..			1	14	..			152	0	0
TOTALS ..	..	13	3	17	228	409	83	74	11337	71552	375	17182	286	13462	667	3	2	50	3625	33	13	11	†1740	12	8

* Previous year's returns.

† Of this sum £12 was contributed by Europeans.

Date when work was started.

III.—TRAVANCORE.

1809—**NAGERCOIL.—George Parker, B.A., Mrs. Parker; Sydney Cave, B.A., B.D., Mrs. Cave; R. Sinclair, Mrs. Sinclair; Miss B. J. Duthie; Miss G. M. Harries, B.A.**

Native Pastors: J. Nathaniel; S. Vethamany. Assistant Missionaries: C. Satthianathan; C. Samuel.

1845—**PAREYCHALEY.—A. T. Foster, Mrs. Foster.**

Assistant Missionary: S. Matthias. Native Pastors: S. D. Sylum (Pareychaley); A. Samuel (Kristucovil).

1828—**NEYOOR.—I. H. Hacker, Mrs. Hacker (Martandam); J. Davidson, M.D., Ch.B., Mrs. Davidson; O. S. Bulloch, M.B., B.S., Mrs. Bulloch; S. H. Pugh, M.B., Ch.B.; Miss Blanchard.**

Native Pastors: T. Joel; C. Isaac; A. Samuel.

1838—**TREVANDRUM.—A. Parker, Mrs. Parker; H. T. Wills, M.A., B.Sc., Mrs. Wills; H. Hewett, Mrs. Hewett.**

Assistant Missionary: K. P. Thomas. Native Pastors: W. G. Rasalam (Nellikaikuli); S. Sumanam (Neyattankara); J. M. Kesari (Trevandrum); Y. Sanannam (Vonganur).

1895—**ATTINGAL.—W. D. Osborne, Mrs. Osborne.**

Native Pastor:

1821—**QUILON.—W. J. Edmonds,* Mrs. Edmonds*.**

Assistant Missionary: Isaac David.

IV.—CHINA.

1843—**HONGKONG.—T. W. Pearce; H. R. Wells*, Mrs. Wells*; R. M. Gibson, M.D., C.M.,* Mrs. Gibson*; I. E. Mitchell, B.A., M.D., C.M.; Miss Helen Davies; Miss Jean Stewart*; Miss M. W. Watkin; Miss Eleanor Perkins, M.D., B.S.**

1807—**CANTON.—W. W. Clayson, B.A.,* Mrs. Clayson*; Alexander Baxter, Mrs. Baxter.**

One Native Pastor.

1908—**POKLO.—C. D. Cousins, Mrs. Cousins; T. H. Caren.**

1844—**AMOY.—F. P. Joseland*; T. C. Brown, B.A., B.D.; L. Gordon Phillips, B.A., B.D.; Miss Ovenden; Miss M. M. Ridley.**

Four Native Pastors.

1886—**CHANGCHOWFU.—A. Fahmy, M.D., C.M.,* Mrs. Fahmy*; A. J. Hutchinson, Mrs. Hutchinson; Miss A. L. Bell; Miss F. E. Reynolds.**

One Native Pastor.

1866—**HWEIANHSIEN.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner; Miss A. M. Horne.**

Two Native Pastors.

1907—**TINGCHOWFU.—Rev. J. S. Wasson,* Mrs. Wasson*; C. E. Blair, M.B., Ch.B., Mrs. Blair; E. R. Hughes, B.A., Mrs. Hughes; Miss E. Benham.**

Two Native Pastors.

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* Absent on furlough

THE HUNDRED AND EIGHTEENTH REPORT

OF THE

LONDON MISSIONARY SOCIETY

FOR THE YEAR ENDING MARCH

MDCCCCXIII.

THE LONDON MISSIONARY SOCIETY.
16, New Bridge Street, London, E.C.

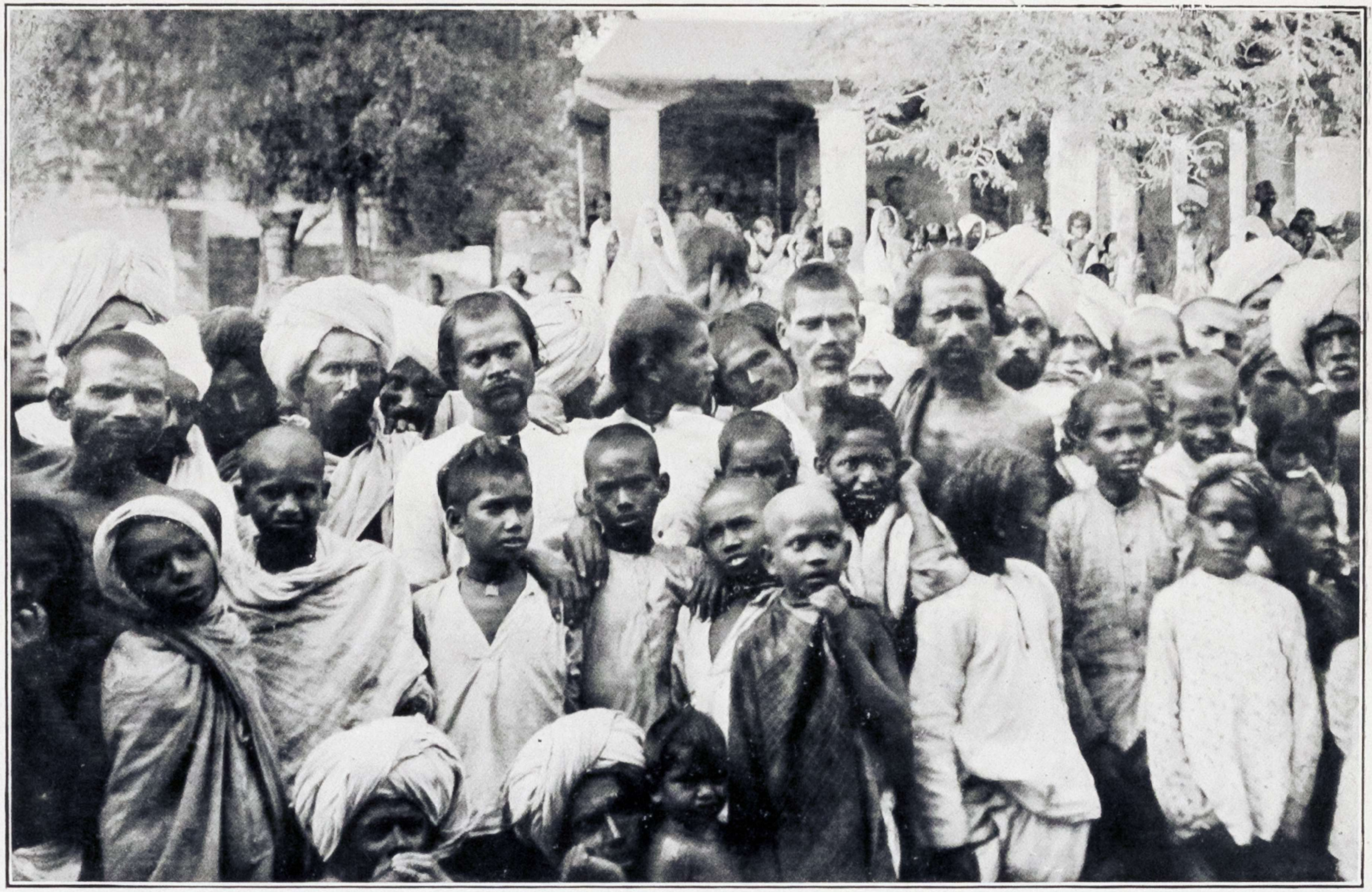

Photo by] [Rev. William Bolton, M.A.

South India. The audience at an evangelistic service. The women keep at a distance.

The standard required of high schools in the Madras Presidency compares favourably with that of a high school at home. The Inspectress gave the following record :—

"The tone of the school is very good, as both independent and individual character training of the pupils evidently receive special consideration at the hands of the Principal and her staff, which in turn tends to produce a high moral tone."

The headmaster, Mr. S. Gnanamani, B.A., who has served the school for twenty years, continues by activity and forethought to help it by his wisdom and counsel. There are now four graduates on the staff—two old scholars joined as teachers during the year. The development of these girls makes the question of a women's college a burning one.

"During the year the Committee, representative of several missions interested in the higher education of women, drew up a draft constitution for the new women's college and decided to submit it to the various missions working in South India asking for their approval and inviting their co-operation."

The Committee, in the course of a long memorandum expounding the need for a Women's College, says :—

"No single mission has been able to attempt to educate women beyond the Intermediate Examination. This means that every student, if she wishes to complete her degree, must go to a men's college. In the present condition of women in India, this is open to manifest and serious disadvantages."

The activities of the school include the work of four Christian Endeavour Societies run by the girls themselves; Sunday Schools held both in and outside the school; and the hostel, which is a home for those who have nowhere to live while engaged in work and study in Madras.

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. Geo. Parker, M.A., B.D.	1900
Rev. Sidney Cave, B.A., B.D.	1908
Rev. R. Sinclair	1909
Miss B. J. Duthie	1901
Miss G. M. Harries, B.A.	1909

Indian Assistant Missionaries.	*Indian Pastors.*
REV. C. SATTHIANATHAN.	REV. J. M. KESARI, B.A.
REV. C. SAMUEL.	REV. J. NATHANIEL.
	REV. S. VETHAMANY.

(*For Statistics see p.* 399.)

The Divinity School at Nagercoil has entered on a new stage during the year. Since Dr. Duthie's death in 1908, no new students had been admitted and the work had, therefore, suffered considerably. In January, 1912, the year's work was begun with seventeen students, representing the various districts of the Mission.

Preaching, more Direct.

Mr. Sydney Cave says that all these men had passed an entrance exmination in Bible knowledge, and were attested and approved by faithful work in the churches. He shows how a special teaching is being made:—

> " In the circumstances of our mission, there is a great danger that men should regard the Bible as an unintelligible manthiram and preach the Gospel as if it were a system of doctrine, foreign to the country and unrelated to experience, too sacred to be in any way understood. It has been our chief endeavour to make the Bible intelligible and loved and to help the students to realise that the Gospel is a living thing which no man can preach who has not experienced its power and meaning.
>
> " It has been a great joy to mark the way in which the preaching of many of the students has become less facile and ostentatious, more direct, earnest and sincere. Many of them are learning to preach the good news of Christ with freshness, as an experienced power, and not as a foreign doctrine to be stated always in the same terms.
>
> " The students have been zealous in their work for the Master. Week by week they have preached to the crowds which gather at the Thursday market here, and on Sundays all the Tamil students are busy at work preaching or teaching."

Mr. Arumanayagam, who was for many years a teacher in the Institution, broke down completely in August, 1912, and both for his powerful preaching and gifted writing of the vernacular, he will be greatly missed. One student, Matthai, died of cholera early in 1913—a man beloved for his bright and kindly character.

The New Spirit of Devotion.

The Y.M.C.A. does open-air Christian service every Sunday. The stimulus of the visit of Dr. Horton and Mr. Nat Micklem remains. "They visited our society," says Mr. Cave,

> " during their stay in Nagercoil in November, and Mr. Micklem's address will be long remembered. At the close of year, there was

held at Serhampore, Carey's old home, a great Student Conference, under the presidency of Dr. Mott. Three of our members attended. Two of them were College students. One of them a student of the Divinity School. It is clear that the conference brought to those who attended it the same sense of the power of God and the urgency of the call to service and sacrifice as the great Student Conferences of the homeland have done. Our delegates returned full of enthusiasm and with a new realisation of the joy and cost of Christian service. So we have all shared in the blessing of the conference and because of the new spirit of devotion we look forward to the future with much hopefulness."

The Scott Christian College at Nagercoil has had a large increase of numbers to 790; the increase being mainly of Christians, who form the very large majority of the school. The examination results in the Tamil School were some of the best in the whole State—the examination being admittedly difficult; while in the English Secondary School, the college achieved the highest proportion of successes in the whole of Travancore. The result of the examination for the intermediate B.A. was particularly gratifying, and Mr. Apollos, the teacher, is to be congratulated on his success.

Motor 'Bus Influence.

Great as the increase in students is, it only represents 70 per cent. of the applicants. There is a strange touch of modernity in the announcement that the increase is probably due to the introduction of motor 'buses between the main towns of Travancore. This has also raised in a more acute form what is a definite difficulty: that of hostel accommodation, an increase in which at the right place is one of the greatest needs if we are to develop a strong type of Christian pastor and teacher, capable of leading the Native Church on to a securely founded self-supporting and missionary-spririted Christian church-life.

A line along which there is considerable hopefulness comes through the establishment in India of a Students' Union during Dr. Mott's stay. It is hoped that this will correspond in its influence to the Student Volunteer Movement in England and America.

"The future of the Indian Church and of Christian evangelisation in India depends largely upon our Christian students. So far the response from them has been somewhat disappointing. There are many difficulties arising from the condition of the Indian Church, the opening of positions and spheres alluring to the mere wordly ambitions of Christian students and from some hesitancy on the part of Missionaries to hand over work built up by long labour and great expense to untried and inexperienced leaders. The problem is, however, one of the foremost among those concerning Indian missions, and if the new Indian Students' Christian Union can inspire our students with the necessary enthusiasm and self-denial to serve the Church of India its establishment will make an epoch."

A new departure has been made in the Sunday School at Nagercoil during the year. Hitherto it was held in the Day School, teachers and scholars coming together in the usual classes. To overcome the obvious defects due to lack of connection with the church, and that boys of the village who were not connected with the Day School did not come to the Sunday School, the whole Sunday School was transferred to the church, voluntary workers invited as teachers, and a thorough canvass made of the whole village, which experiment has made a successful beginning. Mr. Parker has had encouragement in continuing the Adult Bible Class on Sunday mornings with a well-maintained attendance and unflagging interest.

The Press attached to the College has had so successful a year that it has been able to increase its staff and its printing material.

The managership of the plantation fields has been thrown on Mr. Parker by the acceptance by Mr. Cox of an appointment at some distance from Nagercoil. The cocoa plantations are to be extended, as they are increasing in value with the rise of price.

Mr. Parker feels the danger of dispersion of energy in carrying on so many activities. He acknowledges with enthusiasm his debt to his numerous Indian helpers for their encouraging labour and devotion.

Miss Harries, in reporting an uneventful year at the Girls' School, with an increase from 336 to 400 pupils, indicates a gratifying improvement in the attendance at Sunday School, and the securing of a silver medal and 149 certificates in the "All-India Sunday School Union" Scripture Examination.

PAREYCHALEY.

THIS district lies between the Neyoor and Trevandrum districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary.

REV. A. T. FOSTER 1899	*Indian Pastors.*
Indian Assistant Missionary.	REV. S. D. SYLUM.
REV. S. MATTHIAS.	REV. A. SAMUEL.

(*For Statistics see p.* 399.)

No report has been received.

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER (Martandam)	1877
MR. J. DAVIDSON, M.D., CH.B.	1905
MR. O. H. BULLOCH, M.B., CH. B.... ...	1911
MR. S. H. PUGH, M.B., CH.B.	1912
MISS BLANCHARD ...	1900

Indian Assistant Missionary.

REV. B. MANASSEH.

Indian Pastors.

REV. C. ISAAC.
REV. T. JOEL.
REV. A. SAMUEL.

(*For Statistics see p.* 399.)

Mr. Hacker's report is conspicuous for the intimate account which it gives of the method of admitting non-Christians to the Christian community; the tests that are applied before baptism; the conditions required for church membership; the agencies used for the development of the Christian life; and the development of the pastorates in self-support and in spiritual and aggressive power.

Mr. and Mrs. Hacker returned to their station in January, 1912, their work during absence having been superintended by Mr. H. T. Wills and Mrs. Wills; while Miss Davidson and Mrs. Arthur Parker had superintended the work of Mrs. Hacker's embroidery women.

The Differing Motives.

During the year 125 people expressed their willingness to place themselves under Christian instruction. The first conditions having been fulfilled by the giving up of demon worship and attendance at the services of the church, their names were placed on church rolls as adherents. "They come to us," says Mr. Hacker,

> "from different motives. Some seeing the improvements in the material condition of Christians, imagine that if they join the Christian community they will get better material benefits. Others because they think they can get education for their children in Christian schools. Others because they wish for marriage connections with Christians, and some because they have deep and true conviction of the salvation brought through Jesus Christ."

An example of what happens is indicated by Mr. Hacker in the following story:—

"In a village near us forty-two persons embraced Christianity. It is a village where the people worshipped evil spirits. They had been visited very often, and this year, when the District Missionary and his wife came on their tour, the chief men in the village and their families expressed their earnest wish to become Christians. Accordingly they pulled down two small, demon shrines, and have ever since regularly attended our Church. This was in August, and all went on well till the end of November, when the wife of the chief man of the place died of cholera. Some twenty persons were attacked in this village, but through our efforts and God's blessing all were saved except this woman. It has been a great blow to the man, because these calamities are attributed to the malignancy of evil spirits, and the poor people thought that this was caused by their coming to Christianity.

"Though this is a great loss to the village, yet we are glad to say that their faith in Jesus Christ stands firm, and they are attending the services regularly and growing in the knowledge and faith of Jesus Christ."

It will be seen how sensitive to influence people are in these early stages. As the applicants go on towards adult baptism, it is expected that they should show knowledge concerning the main facts of the life, death and resurrection of our Lord; the Ten Commandments and Christ's epitome of them, and the Apostles' Creed. Classes for the instruction of the people in these truths meet every Sunday, conducted by the catechists or the pastor. If in addition to this knowledge they display earnestness in their desire to be disciples of Christ, and this earnestness is witnessed to by the pastor or evangelist, they are admitted to the church. Four hundred and ninety-nine children of Christian parents have been baptised during the year, and 156 adults. Further training after baptism is generally required as a condition for church membership.

"There have been admitted to fellowship this year sixty-eight. In these figures we strike what I think is the greatest weakness in our organisation. The people seem to come so far along Christian lines and there hesitate to take the final step of life—consecration to Christ."

What such membership may mean and what influence it may exercise is indicated here:—

"Mariamuthoo is a daughter of very poor parents. Owing to the kindness of Mrs. Hacker she was taken into the Girls' Boarding School, Neyoor, where by diligence in her studies she attained an honourable position. In her own home she had a sweet influence among her five brothers and two sisters, and with their parents, who are simple-hearted Christians. She had an uncle who is a demon worshipper, opposed to Christianity, and at her earnest request she went to live with him and his family with an intention to bring them to the belief of our Lord Jesus.

"Every Sunday she brings women and children to the church regularly, and through her efforts at least four people this year have asked for and received baptism. In this way she wisely uses the talents that have been given her."

The Stages of the Growing Church.

In order to obtain a reasonably adequate idea of the variety and range of Christian Church development in such a district as that of Neyoor, with its 200 square miles and its seventy-four churches, the following description should be read with some care and pondered:—

> "The different churches of the District vary greatly in size, influence and power, from the low shed on the side of paddy fields costing a few shillings to build, to the well-built substantial church in a thriving village under an Indian pastor. The agencies for the development of Christian life are catechists, men who have charge of one congregation, evangelists who live in a central congregation having the oversight of four or five small churches, supervising the work of the catechists, and pastors who have the charge of self-supporting churches. As the mission has grown, the work of the missionary has altered. He was at first sole teacher and pastor. Then he became trainer of workers and superintendent of various small churches which were grouped into circles with a superintending evangelist over each circle. As these circles grew in influence, and their contributions increased, some were made into pastorates upon self-supporting, self-governing basis, the missionary relinquishing his mission power as the churches grew in strength."

The Christian population distributed among these churches is 16,858 surrounded by a non-Christian population of 150,000. In the district there are five pastorates, such as those described above, and nine evangelistic circles. The five self-supporting pastorates cover twenty-two churches, containing 6,540 people. These churches are the hope of the future, and they are growing.

One rule of church life in the Neyoor district might revolutionise English conditions; it is that of expecting in every church one day in the week to be devoted to preaching the Gospel to the non-Christian community.

In the Vernacular Schools boys of promise are selected who will, it is hoped, be useful workers in the Mission later. These are given further training in Martandam, or in Nagercoil, or in the Industrial School at Trivandrum.

Mr. Hacker feels that there is a great need for the organisation of Sunday Schools upon a better basis.*

Vethapoo's Growth.

Women's work amongst women is largely due, both in its inception and carrying out, to the missionary's wife. There are seven special girls' schools in the Neyoor district, beside the Boarding School under the superintendence of

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* Suggestions with a view to training were made in a stimulating article in the August, 1913, *Chronicle*, by Miss Emily Huntley, of the Sunday School Union, who has visited all over India as a deputation.

Miss Blanchard; while there are twenty-six Bible-women at work. The full blossom of the training that is given is indicated in the story given by Mrs. Hacker of a girl, Vethapoo.

"One instance I wish to mention of a heathen girl, about seventeen years of age, who had been attending the services regularly in one of our churches. She took great pains to learn to read, and I was asked by the catechist to try her as one of my workers. I have watched her carefully during the year, and it has been real joy to see Vethapoo (her new name) growing in grace and in the knowledge of Jesus Christ. Mr. Hacker baptised her in the middle of the year, and in December she begged to be allowed to join the church. Her profession of love to Jesus Christ her Saviour was so sincere and beautiful, and her catechist testified to her good Christian character that she was admitted with forty-four others to church fellowship on the first Sunday of the New Year, when we had a most inspiring service, and over a thousand of our Christians gathered round the Lord's table. Vethapoo's face was radiant with joy though, poor girl, she had to suffer much persecution from her non-Christian parents."

The medical work at Neyoor is run by Dr. Davidson, Dr. Bulloch, and Dr. Pugh. Dr. Davidson came home on furlough early in 1913, after a strenuous year's building up what is becoming a gigantic work in that great district.

The resignation of Miss MacDonnell and the leaving of Miss Davidson makes a great blank waiting for a European nurse. The report treats the Medical Mission work as the ploughing, the breaking up of the ground—a preparation for the evangel.

Students are being trained in medicine. The Neyoor Medical School is a missionary institution run on Christian principles and promoted by Christian teaching, not only with a view to supplying helpers to our own mission, but also to serve neighbouring missions in the preparation of qualified assistants and medical evangelists. The range of the branch dispensaries and hospitals may be indicated by looking at the map of Travancore, and reckoning that there are over a dozen such branches stretching right away from Quilon to Cape Comorin.

The women's work, which has been developed, becomes difficult in the absence of a trained European lady nurse. The leper work with its clear appeal, reaches forty men and four or five women.

Of the medical evangelists three have been lost from the active list during the year. A saintly Bible-woman, Lois, who for twenty-six years has taken her message from bed to bed in the hospital, writing a letter resigning, as she feels her health declining, says:—

"I was taken on by Dr. Fry the year after his arrival . . . and have been working for the past 26 years to the best of my ability, telling both in- and out-patients about the love of Jesus, the horrors of sin . . . and the way of salvation. I rejoice that some families and individuals who had been labouring under the heavy yoke of the devil were reclaimed, and received baptism in the hospital."

She has been asked to continue with her kindly Christ-like ministrations as long as her strength will allow her.

TRIVANDRUM.

Trivandrum, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahminical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmins and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

Rev. A. Parker	1887
Mr. H. T. Wills, M.A., B.Sc.	1892
Rev. H. Hewett	1893

Indian Assistant Missionary.

Rev. K. P. Thomas.

Indian Pastors.

Rev. W. G. Rasalam.
Rev. Y. Sanannam.
Rev. S. Sumanam.

(*For Statistics see p.* 399.)

"The loss to the Hindus has been, as usual, heavy. They are fewer by 288 (per 10,000) than in 1901, the Christians having pushed their ratio per 10,000 of the total population of the State by an accession of as many as 274 persons, and the Mohammedans by an addition of 15. To sum up, there are now per 10,000 of all religionists as contrasted with 1875, 661 less Hindus and 607 and 55 more Christians and Mohammedans respectively" (Travancore Census Report for 1911).

This quotation from the Government report indicates that for the first time in history the state of Travancore has more Christians than any other state in India; more than 25 per cent. of the population having taken on themselves the Christian name. In our own Trivandrum Mission the year just ended shows 17,975.

"Of these, sixteen congregations are united under four pastorates, and are for all practical purposes self-supporting, and under Indian management. The Indian ministers who labour in them, assisted by eleven catechists, are in very much the same position as Congregational ministers at home, for they are called, supported and removable only by the members of their own churches. The remaining forty-three congregations are the charge of the Missionary and his ordained Indian assistant."

These Christians are, of course, in very varied stages of development, from an aged worker of bright personal consecration to the cringing and unclean people just tearing themselves away with difficulty from their carrion-eating habits and foul living.

A Jungle Outpost.

The situation in some of these places is picturesquely illustrated by Mr. Parker in his story of the jungle outposts :—

"A number of our churches are planted as outposts of the truth right in the jungle that clothes the foothills of the Eastern mountains. The region is one of steamy heat, and the air is drenched with malaria. And this typifies the moral and spiritual atmosphere of the locality. Their religion is one of terror. Witchcraft and demonolatry are in the very air they breathe. Tholokode Church is placed in the very heart of this region. It stands in a little clearing of the jungle at some distance from the main road. To it, as to a focus, point a number of forest paths that wind their devious ways to the little clusters of huts where the Christians dwell. They make a scanty livelihood by cultivating the hard soil of the hill sides, or are the servants—almost slaves—of the high caste farmers who own the rich rice lands that wind in and out among the hills like a green river of fertility. Among these the catechist does his work. Out of 161 nominal Christians, 119 are baptised and twenty-four are communicants. Sunday is a great day for them, for all field labour is remitted. Early in the morning the first service is held, to be followed by a Sunday school, and that by a Christian Endeavour meeting, and it is not until the late afternoon that the congregation wends its way home. The church is used but little in the week, except for a night school, attended by the big lads who have been at work all the day in the fields. But round to the little cluster of huts goes the catechist, and in the evening hour the neighbours gather to a prayer meeting. The catechist on his rounds meets, only too often, with those who have their own spiritual nostrums to offer the people. The witch doctor and the demon priest find plenty of followers, and one has often heard night made hideous by the rude cries of their incantations. In this very place one such is reported to have repented of his deceits, and has become a Christian, and that has meant not only one enemy the less, but one stout-hearted soldier the more. From Ulamalakal, a similar place, comes a report that lets in a little light on the evils of heathenism. A set of people have begun to attend the church who still practise the savage custom of driving away into the depths of the forest the expectant mother."

Through strange paths and incalculable ways the people have been gathered in, often in whole villages, who have together determined, from mixed motives, to come under the Christian name, and gradually learn something of the implications of discipleship to the individual heathen, as in the following strange example :—

"Superstition so often seems to becloud true religion that one is glad to come across an instance where it served as a guide to the light. A young Hindu, near Kattakada, during the cholera season, believing that the Christian Bible would serve as a charm to keep the disease away, bought a copy, and kept it always about him. Glancing curiously at the contents, he fell to reading it, with the result that he found his way to Christ, confessed Him, and was baptised."

How early the witness may begin in such environment is indicated in the story of a little boy given by Mr. Parker :—

"A heathen man fell sick, and was supposed from a contagious complaint. Promptly he was deserted by all his family, with the exception of one little boy of ten. This little fellow stuck to his father till he got better, and when asked why he had not gone away, artlessly replied: 'Because I know the fifth commandment.' He had learnt it in the Sunday School."

Temple Decays: Church Enlarged.

The general trend of things is suggested by the report of the catechists at Aramada—an out-station—who tell exultingly of how, in the early days of the Church, they were much disturbed by the crowds who gathered to worship at the great temple of Shiva near by; but now the temple has fallen into decay, its worshippers are few and poor, while the church has had to be enlarged, and the former idol worshippers are now followers of Christ. In outward evidences, such as a gradual development of cleanliness in body and in dress, and dignity in carriage, the story of the inward growth is suggested. That growth in cleanliness in villages, rarely visited by an English face, is in a large number of cases the result of the good example of the wives of our catechists, who have been trained as girls in the Mission Boarding Schools in habits of cleanliness of person and of home. The children of the catechists running about clean and wholesome may quite easily have more effect than many sermons. Through the help of the India Christian Endeavour Union, a travelling secretary has been appointed to visit the whole of the Malayalam-speaking schools. The "Rallies," where small societies come together, give a sense of fellowship and of relationship to a larger movement, which is of great benefit. These societies are organised, also, for aggressive work, for preaching and singing bands, who visit non-Christian villages. If you went into the little mud huts of the Christian villages you would see in a large number (and those the best) brightly-coloured certificates proudly decorating the little wall. These are the India Sunday School Union certificates of proficiency, and nearly a thousand of our Travancore L.M.S. scholars take the examination in connection with the "All-India Sunday School Union" each year; the record of high success among our children being strikingly good.

Dr. Horton Braces the Workers.

The Mission at Trivandrum, as, indeed, the Mission throughout our Indian field, returns thanks for the visit of Dr. Horton and Mr. Nat Micklem.

Mr. Parker says:—

> "Our hot and languid air took on a bracing tone, our work lost for a time its sense of drudgery and blossomed into something like romance under the spiritual influence of Dr. Horton. He gave us a 'good time,' and not us alone, for his addresses to our Christians, and to the Indian public also, were noble and inspiring witnesses to the grandeur of his Master and His work. God bless him!"

The work done among women is, roughly speaking, of two kinds—religious and industrial—yet they overlap and interlace so intimately, that a real division in thinking about them is impossible. "For," says Mrs. Parker:—

> "The Bible-women and deaconesses find it a great help to their spiritual work to teach the pupils how to sew and make their and their children's clothes, and also to attend the sick and dying, and to do for them such offices as can hardly be called purely of a religious nature. On the other hand, in the fast developing industrial work in the city and throughout the district, although the main part of the time must be given to the industry itself, every meeting gives an excellent opportunity for speaking together of the things that concern the soul, and the first half-hour, which is given to this, is often made a blessing to us all."

The industrial work amongst women deserves a place in the Trivandrum report, as its development has rapidly made it an instrument of no mean importance as a mission agency. The work was begun by Mrs. Hewett among some thirty or forty women.

> "Now it has increased so that we can count 131 full fledged workers in city and district, while there are six schools planted in different centres which contain 260 women and girls, in addition to the sewing school in connection with the Girls' Boarding School in Trivandrum itself. The last institution has been kept going for nearly two years by the generosity of Mrs. Wills, who has boarded the girls and has given them domestic and religious training during that time."

Industrial and Spiritual Work.

District Schools have been established in out-stations and places lying at distances of twenty to thirty-five miles, only kept in touch by laborious travelling and visitation, which is of thorough value. The people are gathered together, and

> "Every meeting begins with a 'prasangam,' or service, when the catechists, teachers, deacons, and an odd crowd of men and boys interested in the women folk, crowd into the church and reverently take part in what goes on. If any one who has thought meanly of industrial work as a mission agency could accompany the missionary's wife on one such day, false impressions would immediately be dispelled, and the fact be for ever impressed on the mind that unique opportunities are thus provided for reaching many women and girls, and from time to time to speak to them on practical religion and what it means to follow Christ. In this work I have great joy, and the

remembrance of it has helped me through many dreary days of 'common task.' I am convinced as never before that there is a way of making industrial mission work as important a factor in spiritual service as any more direct religious work can be."

The Bible-women and deaconesses gathering the women together to pray and read the Bible, instructing them for baptism and the Lord's Supper; visiting and aiding the sick; leading those fresh from heathenism by patient and persistent teaching; pouring out the story of the Gospel to the buyers and sellers, who on Market Day, after travelling and barter, settle down to rest before starting home; tramping miles over rough and hilly country to speak to the women in the fields at work; in these and other ways they are carrying on that steady and unexciting, yet conquering campaign, by which at last the inner citadel of heathenism will be captured.

A Hindu Woman's Sermon.

The kind of movement of mind which at present brings little statistical result, is indicated in the story from one of these women, bearing the name of happy omen, Mrs. Victor, who presents the result of her teaching of one Hindu pupil. This woman pupil recently visited the village temple and called around her the other village worshippers. She said:—

"'O comrades! Is it not a sin to worship lifeless images instead of the only God who created you? In ancient days the people clothed themselves with leaves and the bark of trees because there was no cloth, but who uses leaves for clothing now? Where, again, are our old customs? Our forefathers encouraged women to mount the funeral pyre with their husband's corpses, but these things are all changed.

"'Is it glorious, therefore, to accept the precepts of such ignorant ancients, and worship the gods they have made? Even though I am one of you, after reading many books I have come to understand that there is but one true God and we must worship none but Him.' The good Bible-woman closes her account of this incident with words which I pass on to every reader of this report. 'I must earnestly beg you to pray for this woman's full conversion that she may confess Christ openly by baptism.'"

With a view to greater self-support, and in aid of the National Missionary Society, a sewing meeting is held every Saturday morning.

"This is a society which was founded by Indians and is worked entirely by them. We look upon this meeting as a very important piece of work, as it is an indication of the fact that the children are desirious of helping to work for the evangelisation of their own country. Just before Christmas they held a little sale of the thing which they had made, and as the result of it were able to send Rs. 80 to the Society. To increase their interest in missionary work, we tried to teach them a little about the life of Dr. Livingstone."

ATTINGAL.

ATTINGAL is midway between Trevandrum and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. Within this area all the different castes are to be found, from the Brahmin to the Vether and Kanikars, the hill tribes, or aborigines of the country. The population is computed at 200,000.

Missionary : REV. W. D. OSBORNE ..... 1893.

One Indian Ordained Pastor.

(*For Statistics see p.* 399)

Mr. Osborne devotes his report to giving stories of development and hindrance; of seeds sown and signs of new life; of the value of medical work and the eagerness of pupils; of new openings, and of the development of ideals among the women.

From Benares and Calcutta, right down to this southern point, one type of story is universally found. Mr. Osborne tells a number like the following:—

"Seeds by the wayside. A mason whom we met, said, 'I knew the first Mission agent here, and have been greatly interested in your religion, and have many times thought of embracing Christianity. I used to go to the Catechist's house on Sundays and at other times to learn Bible truths. I consulted my relatives and family about embracing Christianity, but they were opposed to my proposal. So from that time forward I secretly worshipped the one true God, and Him alone.'

"'Hindered souls. After hearing the Christian preachers I have come to believe in Jesus Christ, and have given up temple worship and giving offerings to demons. When I urged our people and chief men of the village to accept this religion they were unwilling to do so, and so I secretly pray to the one true God daily.'"

Medical work is a great leveller of opposition here as everywhere. As Mr. Osborne says:—

"Value of medical work as a leveller of opposition. The opening of a Mission Dispensary here is a great boon both to Christians and non-Christians alike. Those who were formerly bitter enemies and opponents of Christianity are now, through our medical help, our friends, well-wishers, and sympathisers. Gospel truths once trodden under foot are now heard gladly and with much eagerness and approval."

He quotes a curious example of a Brahmin who has worked for twenty-three years for the Mission, and has resisted opportunities to join the Government service and remains working for us, yet without bearing the name of Christian. This man, for instance, says:—

"I teach the Lord's prayer, the ten commandments, and do my best to train the scholars in good paths. I thank the Almighty for giving me strength and life to do His work, and pray Him to give me more strength and power to do more work for Him."

One of Mr. Osborne's workers reports a case of persecution overcome in the following little story:—

"A Sudra of this place was a troublesome fellow, and a bitter foe to Christianity and the Christians. After my arrival he tried to trouble me also, and was always worrying our people like a wolf among so many helpless sheep. We made him the subject of special prayer, and one day I had an opportunity of talking with him, and he listened patiently and quietly. From that time he is a new man, and is very kind to me and my people. I often go to his house and freely talk to him about Jesus Christ and His salvation."

The last citadel of Hinduism is the heart of its women, and Mr. Osborne gives a striking example both of this truth and the possibility of capturing the citadel.

"Miriam was a bitter enemy to her parents, brothers, and sisters, who became Christians. She caused them to be assaulted and to be robbed of their few possessions, and in every way possible to her wild evil nature she sought to do them harm. I spoke to her about the happiness of her people, while she was so miserable and full of wrath against them, and told her of Christ who had brought this happiness to them, and urged her to accept Him, too, as her Saviour and Lord. I am happy to say she heeded my words and has now become a Christian, is steady in her life, and is studying for baptism. She says she was possessed of a devil for a long time, and suffered a good deal, but since embracing Christianity she is totally free from the same."

The value of training girls in an orphanage, and giving them a steady, daily consistent example and method of Christian living, is illustrated throughout our reports and shown again here.

"In the School most of the pupils are Mohammedans. Some of them are able to read the Bible and repeat from memory Scripture verses and the Commandments. Dhina, a Christian girl, is very obedient and pious and diligent in prayer. Every day at noon in the School she gathers all the children together and offers prayer, teaches them to sing Christian songs and to learn Bible verses. She also conducts family prayers at home, and teaches Bible lessons to her parents and family.

"The cause of all this piety and intelligent learning among girls and women is that the Catechist's wife is one of our orphanage girls, who, brought up in our Home, has gone out to scatter abroad the seed stored in her own mind."

That we should be surprised at a story of the power of prayer like the following is in itself, perhaps, a matter for surprise as against ourselves. One of the astonishing things to a constant student at once of the Bible and of Missions is that the things which we as English people have come to regard quite steadily, as exceptional and miraculous things happening in New Testament times, are really the commonplace of many parts of the mission field. The ideal commentary on the New Testament will never be written unless it combines high scholarship with intimate personal direct knowledge of present-day work in the mission field, which precisely reflects the conditions of the early Christian Church.

"During the year our Assistant Missionary was suddenly stricken down with paralysis. For some time he seemed to get worse, and the attack seemed to gain in strength, and we were concerned for such a life full of toil and faithful service. At one time we thought his work was done, and we had a sense of our own personal loss; life even was uncertain. The Christians of the whole district were so stricken with grief—proof of their attachment—and simultaneously gave themselves to prayer. Hindus of every class showed their sorrow by lingering around the house in crowds to learn of the state of their friend's condition. Medical opinion was twofold—(1) the permanency of the attack, and (2) possible death of patient. To our surprise and amazement the patient did not die, and after a month's anxiety the paralysis left him, and he is to-day back at work in his usual health.

"Hindus, so-called heathen, are easily impressed with spiritual things, and a profound change of mind, attitude, and spirit is manifest in them, as the result of this affliction and recovery."

Mr. Edmonds, who had charge of Mr. Osborne's district during Mr. Osborne's absence, reported the work going on as usual under the efforts of the assistants. Mr. Osborne's comment is that this speaks of two things:—

"(1) That our time, strength, and thought, in teaching and training the workers, were not given in vain, and

"(2) The workers so trained and inspired were able to bear responsibility when left to work alone."

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandrum, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS.

Indian Assistant Missionary: REV. ISAAC DAVID.

(*For Statistics see p.* 399.)

No report has been received.

Date when work was started.

III.—TRAVANCORE.

1809—**NAGERCOIL.**—George Parker, M.A., B.D., Mrs. Parker; Sydney Cave, B.A., B.D., Mrs. Cave; R. Sinclair, Mrs. Sinclair; Miss B. J. Duthie; Miss G. M. Harries, B.A.
Indian Assistant Missionaries: C. Satthianathan; C. Samuel. Indian Pastors: J. Nathaniel; S. Vethamany.

1845—**PAREYCHALEY.**—A. T. Foster, Mrs. Foster.
Indian Assistant Missionary: S. Matthias. Indian Pastors: S. D. Sylum (Pareychaley); A. Samuel (Kristucovil).

1828—**NEYOOR.**—I. H. Hacker, Mrs. Hacker (Martandam); J. Davidson, M.D., Ch.B.,* Mrs. Davidson*; S. H. Pugh, M.B., Ch.B.; Miss Blanchard.
Indian Assistant Missionary: B. Manasseh. Indian Pastors. C. Isaac; T. Joel; A. Samuel.

1838—**TREVANDRUM.**—A. Parker, Mrs. Parker; H. T. Wills, M.A., B.Sc.,* Mrs. Wills*; H. Hewett, Mrs. Hewett.
Indian Assistant Missionary: K. P. Thomas. Indian Pastors: W. G. Rasalam (Nellikaikuli); S. Sumanam (Neyattankara); Y. Sanannam (Venganur).

1895—**ATTINGAL.**—W. D. Osborne, Mrs. Osborne.
One Indian Pastor.

1821—**QUILON.**—W. J. Edmonds,* Mrs. Edmonds*.
Indian Assistant Missionary: Isaac David.

IV.—CHINA.

1843—**HONGKONG.**—T. W. Pearce; H. R. Wells, Mrs. Wells*; R. M. Gibson, M.D., F.R.C.S., C.M., Mrs. Gibson; I. E. Mitchell, B.A., M.D., C.M.*; E. B. Struthers, B.A., M.B.; Miss Helen Davies; Miss Jean Stewart*; Miss M. W. Watkin*; Miss Eleanor M. Perkins, M.D., B.S.; Miss L. K. Rayner.

1807—**CANTON.**—W. W. Clayson, B.A., Mrs. Clayson; Alexander Baxter, Mrs. Baxter.
One Chinese Pastor.

1908—**POKLO.**—C. D. Cousins, Mrs. Cousins; T. H. Caren.

1844—**AMOY.**—T. C. Brown, B.A., B.D.; L. Gordon Phillips, B.A., B.D.; Miss Ovenden; Miss M. M. Ridley.
Four Chinese Pastors.

1886—**CHANGCHOWFU.**—A. Fahmy, M.D., C.M., Mrs. Fahmy; A. J. Hutchinson, Mrs. Hutchinson; Miss A. L. Bell; Miss F. E. Reynolds.
One Chinese Pastor.

1866—**HWEIANHSIEN.**—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner; Miss A. M. Horne.
Two Chinese Pastors.

1907—**TINGCHOWFU.**—C. E. Blair, M.B., Ch.B., Mrs. Blair; E. R. Hughes, B.A., Mrs. Hughes; Miss E. Benham.
Two Chinese Pastors.

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* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.										Local Contributions.		
													Boys.					Girls.							
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.			Schools.	Scholars.	Fees.					
															£	s.	d.			£	s.	d.	£	s.	d
*NAGERCOIL .. 83 Out-stations	1829	3	2	4	51	130	5	35	2304	10189	111	4848	72	2919	620	3	2	11	928	41	10	8	641	6	7
TITTUVILEI .. 14 Out-stations	1866	No returns.																							
*NEYOOR .. .. 73 Out-stations	1828	3	1	4	72	74	26	24	2149	14787	44	1885	48	2347	..			11	1515	..			425	16	3
PAREYCHALEY .. 85 Out-stations	1845	1	..	3	51	93	5	8	2473	23364	91	5271	50	2809	28	16	0	6	278	..			391	4	0
TREVANDRUM .. 64 Out-stations	1838	3	..	5	56	68	18	2	2618	16028	68	3981	37	2286	..			4	836	..			444	3	4
ATTINGAL .. .. 16 Out-stations	1895	1	..	1	8	11	5	5	175	1213	15	517	20	422	4	3	4	..	107	..			27	12	11
QUILON .. .. 31 Out-stations.. ..	1821	1	..	1	15	45	6	4	646	3826	33	2129	†33	1297	..			..	399	..			106	4	5
TOTALS		12	3	18	253	421	65	78	10365	69407	362	18631	260	12080	653	2	6	32	4063	41	10	8	†2036	7	6

* Previous year's returns. † Mixed Schools.

THE HUNDRED AND NINETEENTH REPORT

OF THE

LONDON MISSIONARY SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1913,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1914.

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.

to replace the male headmaster by a thoroughly qualified Christian headmistress. As would be expected, the quality of the work and tone of the school have very much improved. The Girls' Elementary Schools also suffer from rival institutions. In one case it does not seem to have amounted to very much.

"The Oppinagara Street School was threatened with the same difficulty of a rival school, but Susan Ammal, the head teacher, went to see the Chetty, who was the leader of the opposition, and several parents of the children, and persuaded them not only still to send their children to our school, but to help by giving subscriptions towards new furniture and maps."

Miss Grierson would like to open a school in Papanaickanpalayam alongside of our successful school for boys. A good deal of stress is laid on Sunday Schools.

In order to follow up the work of the school, old scholars' meetings were held monthly for Hindu girls who had left our school, and this is a very useful way of keeping in touch with such. Over sixty caste girls were present at each meeting. The Bible-women have maintained their regular visitation of houses in Coimbatore.

TRAVANCORE.

Travancore is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

Offerings for the Deficiency.

It would be ungrateful to fail to mention the enthusiasm and generosity with which the churches of our Travancore districts brought offerings for the Deficiency Fund at the time of the visit of the Deputation. On several occasions the money was brought in silver Rupees, and together with certain gifts of jewellery was handed over on a large tray. As a rule Mrs. Lenwood was requested to receive the present, and the weight was almost more than she could bear. The ultimate total from Travancore amounted to something over Rs. 3,700, or £250. This represents an enormous amount of actual generosity in a country where Rs. 10 a month (13/4) is a good wage for a well-trained artisan, while many do not receive anything like as much. The whole tone of the meetings at which these presentations were made was that of a simple and kindly enthusiasm. The Society was their mother in God, they were proud of being her children, and any help that they could give was a matter of sheer delight.

Magnitude of the Travancore Work.

While writing in a general way, it might be worth while to give the testimony of the Deputation to the magnitude of the work in Travancore. Our missionaries there are in some ways the worst witnesses that we can find, for not only does their personal modesty keep them from saying anything which might seem like boasting, but also they are so used to the hugeness of the work that they give little impression of its sheer magnitude in the Reports which they send home.

"Throughout the area we could not but wonder at the strength and wisdom of our organisation and its suitability for its purpose.

"We were on the whole much impressed by the character of the Indian workers, with whom we were able to meet in council. We owe much to our older pastors and evangelists, and many of them are able to give a ballast to the church, which at this time is sorely needed. . . .

"Travancore is further unique in the fact that so much of the women's work is carried on by means of the lace and embroidery industries. We do not refer mainly to the important fact that the money raised in this way must run to something like £1,000 a year, and that from this source the District Committee has drawn those supplies which were necessary for the natural expansion of the work, but which were beyond the power of the Board to give. The main result of the interest and consecration of the Missionaries' wives and the women Missionaries has been seen within the ordinary lines of the training of the church. No one can see the decently dressed, self-respecting crowds of women assembled at a head-station for pay day and the teaching pay day brings, without realising that in the industrial work for women we have a way of helping to meet the religious needs of half the church, which other districts would be only too glad to follow, if they could see the way.

"The results of wise policy in an area at once fruitful and allowing of concentration, are seen in the degree to which the churches support themselves and manage their own affairs. There are now 18 pastorates where (on a scale approved by the Church Council) the salary of the pastor and all other expenses are provided by the Indian congregations. The total sum thus raised is Rs. 14,779. These pastorate churches are gathered into a Church Union, which exercises a general oversight and control, and which specially concerns itself with any dispute or difficulty as to the relation of pastor and church.

"But over and above these independent churches, there are others, far more numerous, where the help of the Mission is still required, or where the church cannot pay its preacher the very small minimum laid down in the Union rules. Many of these are on the verge of self-support, and their total annual raising for 1912 was Rs. 21,900. The total, therefore, amounts to Rs. 36,700 (£2,450) from the two sources, and when this is compared with the Rs. 20,500 which is the whole annual consolidated grant from the Society for all the purposes of the Travancore District Committee (including itinerancy, education and certain committee expenses) it will be seen that the church income is very satisfactory. With an improvement in the pastoral organisation it could no doubt be raised to an even higher figure."

NAGERCOIL.

THE area of the district of NAGERCOIL is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

REV. GEO. PARKER, M.A., B.D. (*m.*)	1900
REV. SIDNEY CAVE, B.A., B.D. (*m.*)	1908
REV. R. SINCLAIR (*m.*)	1909
MISS B. J. DUTHIE	1901
MISS G. M. HARRIES, B.A.	1909

Indian Assistant Missionary: REV. C. SATTHIANATHAN.

Indian Pastors.

REV. J. M. KESARI, B.A.
REV. J. NATHANIEL.
REV. S. VETHAMANY.

(*For Statistics see p.* 390.)

The Scott College—Life and Growth.

The record of the Scott College for 1913 was exceedingly good. The College department has risen from 77 to 123. The two departments of the school have also risen, and we can feel every confidence in the working of the school, because out of 38 masters 30 are Christians. Mr. George Parker puts down part of the increase to a more lenient standard of the School Leaving Examination, which allows more to take the University course than under the system of matriculation. In any case the result is that the limit of accommodation has been reached and applicants have had to be refused. Then, too, there is need for a hostel for Hindu boys. The Christian hostel is very satisfactory. Thanks to a good friend at home the premises are well adapted for their purpose, but this does not cover a large number of Hindu students and scholars. Mr. Parker rightly regards the Christian hostel as an excellent opportunity for personal work. He is attempting himself as far as possible to work through the monitors by special meetings for prayer and conference, but he thinks the whole time of a missionary might well be devoted to a work so rich in future prospects. In the College Department gas and electric plants have been installed, and the science equipment now is of a very high order.

Student Movement and Social Service.

In connection with the formation of a Student Christian Union for Indians last year, two or three representatives went from Travancore. Mr. Parker writes of the result during the year:—

"I mentioned last year the beginning of a Christian Students' Union for India, and the hopes which such a Union raised. We at once formed a local branch, and its first year of work may, I think, be regarded as satisfactory. But the constitution and precise objects of the Union have been somewhat hazy, and this made our work somewhat indefinite at first, but with a little more adaptation to our local conditions, our branch of the Union ought to be a source of strength for work among Christian students at least. The most interesting and useful part of the work of the Union has been the formation of Bible-reading circles. About half a dozen of these have been in regular work throughout the year."

He also gives an interesting account of a development on the lines of social service such as has been mentioned in connection with Calcutta:—

"Another interesting development of a somewhat similar nature begun this year has been a 'Students' Brotherhood of Social Service.' This was a spontaneous movement among the students themselves, and includes (as its name signifies) Hindu and Christian students. Social service is a new thing in India, upon this democratic principle at least, and the avenues for such work are not very clear, but a beginning was made with night schools in the poorer parts of the town and in some of the nearer villages, four of such schools being maintained throughout the whole year.

"My part has been limited to presiding at their monthly meetings, but this has always been most enjoyable. At each meeting reports were read of the schools, and were always most interestingly written, giving very vivid descriptions of their difficulties and discoveries, for it is quite a new field of experience to some. It was interesting to find that these experiences were very similar to those met with in such work at home, and at times I felt myself back in the 'Settlement' and slumming period of my own student years. Some experiences were very amusing. At one school the evening's session had ended in a somewhat unruly fashion, and a bystander was overheard to advise the ringleader to be careful or 'the dorai would come down and smash his head.' I was considerably amused to discover, upon enquiry, that the 'dorai' (gentleman) referred to was myself, but relieved to find that the bystander was not one of my students."

All this means that people are beginning to understand that India needs social before political reform, and at the same time it draws together men of all classes in unselfish and generous effort.

The High School.

In the High School work has gone on much as usual under the charge of Mr. Daniel, who for so long has done such fine work for the school and the church. One line of progress has been that of a greater interest in science teaching :—

> "This is partly due to a revised plan of study and somewhat changed methods of teaching, but personally I think it is even more due to a growing change in the Indian scholar. He has always been criticised for his 'bookishness' and lack of interest in things outside 'the book.' This, I think, is beginning to give way and a more enquiring spirit is commencing. Nature Study is decidedly arousing interest, and it has been a pleasure to foster this. Something has been done in the way of making a school garden and in beginning a museum, and I hope that this year still more will be accomplished along these lines."

Mr. Parker believes that better equipment will be needed in the school as in the college.

The second development of importance has been the voluntary undertaking of commercial classes. Something of this kind was much needed, but under present circumstances it seemed impossible to provide room, apparatus and proper teaching. However, at the beginning of last year several of the teachers asked to be allowed to begin an evening school for these subjects.

They formed a small committee, which took over the management and all financial responsibility. So far the experiment has thoroughly justified itself, and the attendance has been about eighty.

Athletics too has attracted greater interest, which is all to the good. Finally, Mr. Parker mentions the religious side of the boys' activities:

> "Many of the boys have been very enthusiastic helpers in the 'Evangelistic Bands.' These are groups which go out every Sunday evening for preaching in the neighbouring non-Christian villages. Each band is led by a teacher, and a few of the college students and the hostel boys accompany them, and with drums, cymbals, and as they say, by their 'sweet songs' attract an audience. This work has been carried on very consistently through the year, and often we have had fifty or so out in this way. Similar bands have also gone to the market, which is held on Sunday unfortunately, and others to the service held at one of the reading rooms supported by the school."

Taking it all round, the school is one of which the L.M.S. has every reason to be very proud. Mr. Parker also reports shortly on the very successful printing press and on the care of the rice fields, which has been part of his large and varied charge during the year.

The Training of Preachers.

In the Divinity School the year began in sorrow, for a student from Attingal died of cholera. Health has not been as good as might have been wished. On the other hand Mr. Arumanayagam, the senior teacher, has recovered his health and come back to take part of his former work. Theological Colleges are not places where any exciting incidents can be generally recorded. More to the point is that strong and solid teaching has been maintained in the various subjects needed for the training of the preachers.

Mr. Cave would like better trained men, but he has a good deal to be thankful for in the type of work that his students are doing. This is all the more important, as the new times are bringing a new opportunity of inquiry and of actual doubt. Even the uneducated are upset by the expression of disbelief on the part of those who have a smattering of rationalistic ideas. The churches are not as alive to the need of an educated ministry as might have been wished. Mr. Cave has been editing the "Desopakari," and a thousand copies are issued every month. The Y.M.C.A. has done useful work, but has lost during the year Mr. Apollos, who from the very inception of the Society has been the Secretary. It is impossible to speak too highly of his zeal and faithfulness.

No report has been received from Mr. Sinclair or from the women missionaries in Nagercoil.

NEYOOR.

The Neyoor district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the headquarters of the Medical Mission. The Mission House at Martandam is occupied by the Missionary in charge of the Men's Evangelistic work. Mission commenced in 1828.

Missionaries.

Rev. I. H. Hacker (Martandam) (*m.*) 1877
Mr. S. H. Pugh, M.B., Ch.B. (*m.*) 1912
Mr. Garth Ap Thomas, M.B., Ch.B. (*m.*) ... 1913
Miss Blanchard ... 1900

Indian Pastors.

Rev. T. Joel.
Rev. N. Harris.

(*For Statistics see p.* 390.)

Mr. Hacker writes from Neyoor of the evangelistic work of the district. He reports on the standing and progress of the Churches. Among the four self-supporting pastorates, there are seventeen Churches containing 5,500 people, and their development causes the greatest trouble, and will give the greatest encouragement, as success is reached. One instance of the trouble is that the pastor of the Neyoor church was thrown off his balance by pre-millenarian views. Happily one of the Bangalore students, Mr. Harris, the first sent from Travancore, has been invited to take up the heavy responsibility of the pastorate. [In regard to two of the other pastorates, there has been the need for a wise and careful guidance.

"What one party proposes, the other opposes, with the result that a case which the Missionary would settle in two months by a decision, takes two years or more to settle by mutual consent. The weariness, the strain upon one's patience, the mortification which one has suffered in bringing Kallukoottam matters to a satisfactory conclusion have been beyond expression, but I am glad to say that this matter is now settled and Mr. Vethamanickam is to be ordained this year."]

Even at the head-station there are difficulties.

"Besides this, at Martandam itself for some years there have been divisions between the Pastor and one section of the people. The consequence has been that they have been fighting amongst themselves rather than doing aggressive work amongst the people. If they only knew how these dissensions cripple their influence, surely there would be more self-restraint and mutual forbearance."

But Mr. Hacker wisely feels that it is better for mistakes to be made than for a superficial peace to be maintained by the personal authority of the missionary. Among the 56 non-pastorate Churches there are something like 12,000 people. These also are grouped into 12 circles, each round a fairly strong Church. One of the supervising catechists gives a very good description of a catechist's daily life and work.

"I have tried to do Divine work this year with diligence. As the people are poor and ignorant it is difficult to work amongst them. But I often visit their houses and teach them Biblical lessons: that is, the Lord's Prayer, the Catechism, the Creed and the Ten Commandments. I go to the hospital to get medicine for the poor people in their times of sickness. Every Sunday after morning service I conduct Sunday School classes. Every month at full moon night, I conduct monthly services; and I frequently visit the adjacent non-Christian people and teach them that Jesus is the true Saviour. One heathen family has abolished devil-worship and accepted Christianity. The head of the family was a devil-dancer. He worked out his livelihood by getting *fanams* (sixpences) from the ignorant people, but having felt in his heart that Christ was a true Saviour, he gave up this way of life, although he lost his income; he is quite content and comes to the Church with his wife and children regularly."

In one or two cases the reports give instances of the serious temptations to which our ignorant Christians are exposed. In one instance a man was pressed by his ignorant wife to sacrifice to demons because two of his children had recently died, but he quieted her by quoting instances from the Bible. This was a specially good man, and we may infer that in the cases of weaker characters heathen ceremonies are sometimes resorted to. In another case we hear of pressure to offer to the family goddess, and an equally brave resistance —this time on the part of a woman.

A previous report has spoken about a movement among a certain class of weavers. Foreign competition and the rise in the price of cotton have reduced their circumstances. In four centres well over 1,500 have been gathered in, and this may well start a much larger movement.

"It is very seldom to find a drunkard in this circle. Though many of them are poor, they are very industrious. One poor man in a large family told me with joy that since he knew of the love of our Saviour able to save him, he is more peaceful in mind and greatly comforted in time of trouble. A heathen girl learnt the Lord's Prayer in the school, morning and evening she repeated it in her home and her parents heard it. Under her influence, the whole family have come to the Church."

The reading-rooms in Neyoor and Martandam are doing thoroughly good work.

The schools have been steadily influencing their 3,700 pupils, of whom about two-thirds are boys and one-third girls. Mr. Hacker would greatly like to extend these schools into the northern, the more neglected parts of the district. Night schools are attempted as a substitute for anything better, but these are really inadequate. In some cases the non-Christians seem to profit almost more than the Christians by the Bible teaching.

"The pupils are mainly composed of Christians belonging to our Mission, but there is a considerable number of Hindus and Mohammadans in certain schools. What struck me most in some of these examinations, certain Mohammadan and Hindu children repeated the scripture lessons more satisfactorily than others. Some of them obtained the first place, pushing the Christian pupils behind. I have often heard people speak adversely of the Christian teaching taught. But it is by no means lost, and I believe it is forming a good foundation for Christ's kingdom in time to come."

Christian Endeavour Societies and Sunday Schools have been carried on as usual.

Girls' Schools and Embroidery Work.

Mrs. Hacker during the year has been mainly interested in the Girls' School on the Martandam Compound. It has proved possible to double one of the lower classes.

The Boarding School in Neyoor has proved its influence by providing two trained teachers for the Infant Classes and a Sewing Mistress. Mrs. Hacker speaks very warmly of the co-operation of the teachers. The seven Bible-women are going about among the women in their districts teaching and uplifting the uneducated Christians. One recently engaged has been trained as a nurse and will no doubt do something of the work of the district nurses in our English towns and villages.

In the embroidery work the success of the year has been a silver medal at the Mysore Exhibition. This work is one of the most effective ways of elevating the Christian life of our enormous Christian population.

> "It has caused quite a stir in these northern parts of the District, because we make it a rule they must be able to read well, before they can become workers, in order that they may be able to study God's word together. This is the main thing with us, because we value the industry, that we may be able to help them not in their temporal life only, but in their spiritual life, that they may grow more intelligent, useful Christian women."

Last year one of these workers joined the Church but she has since had to pass through a very serious crisis.

> "Vethapoo lived in her own home, enjoying a certain amount of liberty, but in the middle of the year, she learned that her parents were going to give her in marriage to a devil-worshipper. She came to me in great distress saying she wished to put herself under my protection—that she dare not go home. 'How can I,' she said, 'who am a child of Jesus Christ, who have sat at His Holy Feast, do this thing?' I felt bound to stand by her, and we kept her in our home for several months. After much difficulty, we persuaded her parents to come and see us. They came, and after earnest talking and considerable patience, without mentioning expense, we finally induced them to let her marry a Christian man of her own choice. It is a touching story, with many pathetic details, but the end is that Vethapoo is happily married to a Christian young man in Martandam."

The Neyoor Boarding School.

Miss Blanchard's school in Neyoor itself has been enlarged so that it now is a complete Higher Grade Elementary School from classes 1 to 7 with 227 girls. Seven girls were sent in for the school-leaving certificate and all passed. Miss Blanchard hopes to send them on for the next training class in Nagercoil, wisely recognising that few things can be so important as trained teachers.

In the Boarding Home she felt bound to add six extra inmates to the 100 she had previously fixed as her maximum. There were special reasons for making it advisable to take these in, such as heathern surroundings, or special weaknesses in the Christian life of the family.

On the first Sunday of the New Year ten girls were to join the Church and Miss Blanchard asks for prayer for them and for the Matron of the Home on whom so much responsibility rests.

Though Government will not allow religious teaching as part of the curriculum, it has been possible to secure three-quarters of an hour of Scripture teaching before the regular teaching begins, and here and in the rest of Travancore the attendance has kept up with remarkable success. The dolls, with which attendance is rewarded, produce a joy which can hardly be imagined in a land where toys are so plentiful as in England.

The report of the embroidery industry is a very small record of a very great and useful work. Miss Blanchard is intending to cut the number of workers down to 150, with the idea that the standard of work and of instruction may be improved in this way. The women have helped the National Missionary Society* and have given Christmas presents to 75 poor widows.

Neyoor Hospital : Retirements and Reinforcements.

The Neyoor Hospital has suffered a serious blow since the close of the year, in that Dr. Davidson has felt compelled to resign. It is possible that he may return to India later, but the loss of the help of a senior man at this juncture is difficult to over-estimate. Under his guidance all departments of the work have increased in extent and efficiency during the last six years, and when he and Mrs. Davidson left for England all classes of the community testified to their gratitude and esteem.

The burden upon Dr. Bulloch and Dr. Pugh was a very heavy one, and unfortunately at the beginning of November, because of the ill-health of his wife, Dr. Bulloch was compelled to leave Neyoor. Mrs. Bulloch's health has given rise to very grave anxiety. Dr. Pugh, however, succeeded in bearing the strain, though it naturally prevented him from making as satisfactory a study of the language as he would have wished. Happily it was possible to fill Dr. Bulloch's place very shortly after he left by the appointment of Dr. ap Thomas. As Mrs. ap Thomas is a daughter of Dr. Sargood Fry, who gained his experience of medical missions in Neyoor, they were very warmly welcomed. Such an occasion furnishes an opportunity to the Indian Christians for a little of that festivity which Hinduism knows so well how to provide.

**See "The Chronicle" for December.*

"The following evening at Neyoor there was one of the very cordial receptions which always greet the new comer. With tom-toms, brass band, illuminations and garlands the Neyoor people had arranged a gorgeous demonstration which both they and we enjoyed immensely. The people are clever at making fireworks and there was a good supply of them that evening. There was an address from the neighbouring Hindu community and then at a Church meeting we were given a handsome address from the Neyoor Christians."

Dr. ap Thomas gives the following as the first impressions which struck him most:—

"The fact that patients have their friends with them to look after them. That seems to be a *sine qua non* in Eastern hospital life. It makes it perhaps more difficult to ensure rest for the patient than it is in England, as he or she will often go parading the compound with the friends, but there are advantages in the system.

"That separate kitchens and often small separate pay-wards have to be provided for patients.

"The long distances that patients will travel to come to a particular hospital.

"One was also surprised at the large amount of major surgical work that was being done with limited equipment."

He gives testimony to the wise and far-sighted policy by which the missionary, besides the medical work he does, himself undertakes also

"the training of assistants who will be able to take charge of branch hospitals scattered throughout South Travancore. As a first impression it strikes one that the Medical Evangelists in charge of such branches must be able through their medical knowledge to do evangelistic work very effectively especially in the hitherto unevangelised areas north of the Capital."

Centre and Out-Stations—What they Accomplish.

Dr. Pugh states that he had never realised the immensity and effectiveness of the work until he went a tour round the branch Hospitals with Dr. Davidson. The statistics are most impressive: New patients for the year 108,636 and surgical operations (including 786 major), 8,243. There has been a marked increase in the number of major operations at the main hospital, and there is an increasing readiness to submit to abdominal operations.

In order to provide the medical evangelists for these fourteen branch hospitals, a medical class is constantly in training and thus the missionaries multiply themselves. Dr. Campbell and Dr. Bennee examined the students in Pathology and Public Health. One gained distinction, five passed and three failed. The Leper Home is continued and the evangelist in charge tells a very interesting story of one of these, Abraham by name:—

"His Hindu name was Arumugaperumal; this is the name of one of the Hindu gods and the meaning is 'six faced deity.' For some time after his admission to the Leper Home he retained a firm belief in Hinduism. He would, however, discuss Christianity with the other patients, and was in the habit of attending our prayer meetings. His argument was 'There is one God only; you call Him Jesus; we call Him by some other name.' We gave him some books about Christianity and asked him to read the New Testament. After he had been doing so for about two months we noticed that his interest was increasing. Gradually he came to the knowledge of the truth and told us that hitherto he had vainly sought rest for his soul in the devout observance of Hindu rites, but he now realised that Christ was the only refuge for the weary and heavy laden. His fellow patients testified to the changed life that bore witness to the reality of his belief. He was baptized and received into Church membership last August. Some little time after this his disease increased rapidly, but his faith in God was strong. He refused to return to his home to die, because he did not wish any Hindu ceremonies to be performed over him. When asked if he had any fear of death he said: 'None whatever—I have committed myself entirely to the safe keeping of the Lord and am quite prepared either to live as long as He wishes to keep me here or to go whenever He calls me to Him.' After lingering a few days he passed away peacefully in December."

On the women's side it is unfortunate to relate that Miss Davidson, who had taken temporary charge of the nursing, returned to England with her brother. There is now no European lady nurse, and though it is very important to train more Indian women as nurses for the central and branch hospitals there will be no possibility of doing this till a woman missionary can go out and take charge of it. This is undoubtedly the greatest need of our Travancore Mission at the present time.

TRIVANDRAM.[*]

Trivandram, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahmanical influence. The fort contains the palaces of the Royal Family, the chief Pagoda of the State, and a large number of houses inhabited by Brahmans and other high-caste Hindus, and is jealously guarded against the intrusion of low-castes. Outside the walls of the fort, amidst luxurious vegetation, are the bungalows of the British Resident and other European officials. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

Rev. A. Parker (*m.*) ... 1887
Mr. H. T. Wills, M.A., B.Sc. (*m.*) 1892
Rev. H. Hewett (*m.*)... 1893

Indian Assistant Missionary.

Rev. K. P. Thomas.

Indian Pastors.

Rev. W. G. Rasalam.
Rev. Y. Sanannam.
Rev. S. Sumanam.

(*For Statistics see p.* 390.)

Mr. Wills writes a general report covering the years 1912-13. Last year no report was possible because the state of Mrs. Wills' health demanded a hasty return to England. There she had to have two serious operations, but in answer to prayer she was saved from danger, and made an unusually rapid recovery. The demands of the work made Mr. and Mrs. Wills anxious to return to Trivandram, and early in 1914 they felt that Mrs. Wills was strong enough to face the journey. In the absence of Mr. Arthur Parker Mr. Wills is taking charge of Trivandram and Quilon, together with the Treasurership of the whole D.C.

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[*] *Articles on this district will be found in "The Chronicle" for Feb.,* 1913, *Dec.,* 1913, *and April,* 1914.

Mr. Wills bears testimony to the Rev. V. Moses, a zealous and wise evangelist in Trivandram, who worked there for many years, and died recently.

The motor car brings its changes into the evangelistic work. Indeed, by police regulations Mr. Wills has been prevented from doing the street preaching, which formed so large a part of his work.

"The street preaching during the last two years has been much hampered by the new police regulations rendered necessary by the speeding up of traffic. In the olden days when 2½ to 3 miles an hour was the usual rate of movement, a crowd in the road did not much matter. There was plenty of time to get out of the way. Now the toot of the motor horn and the pip-pip of the motor cycle are not unfrequently heard, and traffic generally is being carried on at a faster rate. Our best stations were naturally in the busy parts of the town, and their loss means that we are not able to reach the people as we did before.

"The regulations are aimed as much at the seditionist and agitator who claim equal freedom to use the streets for their propaganda, and we cannot but agree with the wisdom that stops them."

Mr. Wills is also scattering literature widely. He gives the same testimony as other missionaries, that only by this means can the educated people be reached, since they would be too shy to be seen talking to the workers or attending meetings.

The Hostel during last year suffered from disciplinary measures in the previous year, and had few students. The fees, therefore, were insufficient to cover the expenses.

In the three village congregations under Mr. Wills' charge the Church has just about held its own. Mr. Wills thinks that some few years ago we might have gathered thousands of the outcastes into the schools and congregations.

"Now there has arisen a strong movement among them which is antagonistic to us, and for the present we have, I fear, lost our opportunity. The leader of this movement is one of themselves, a man named Ayun Kali, who seems to be a born leader. He is being supported by certain of the caste Hindus, and they are trying to satisfy the claims of these outcastes so as to keep them from yielding to the importunities of their 'natural enemies,' the Missionaries! However, I am not so sure that it will not after all prove that these men have been doing our work for us. There are signs that some of the people are finding out that material and social benefits without Christ are not quite so sure or so advantageous as when they are linked with His Name. Do what he will, and we do not doubt his *bona fides*, the Hindu lacks that element of sympathy and love which has its origin and root in Christ, and the poor outcaste, deceived though he may be for a time, sooner or later finds this out."

The sales at the Bible and Book Depôt were large. Last year Mr. J. N. Farquhar of the Y.M.C.A., Calcutta, an old L.M.S. missionary, gave a course of five lectures in the Town Hall on "Christianity." Mr. Wills quotes an incident showing how easily the best friend of the Hindus may be misunderstood:

> "Mr. Farquhar wishing to express his regard for a prominent Indian reformer, now dead, spoke of him as a 'good fellow.' Immediately some of his admirers raised a protest against the use of the word 'fellow,' as it is used sometimes in a derogatory sense, and afterwards held an indignation meeting! What would be thought of 'For he's a jolly good fellow' by these persons we wonder!"

Mrs. Wills reports that the Boarding School has had a thoroughly successful year, and that 20 of the girls have become Church members. The Sunday School has been well maintained, and the Deputation can testify to its up-to-dateness and activity. The Embroidery Domestic School has proved its value in a remarkable way.

The Women's Hostel for students has also been full during the year, and the request has been made that we should build more rooms. Mrs. Wills, of course, cannot hope to do anything like full work at present, but, when she has recovered, she expects to be able to take up her old activities.

No report has been received of the industrial work under Mrs. Hewett.

PAREYCHALEY.

THIS district lies between the Neyoor and Trivandram districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary.

REV. A. T. FOSTER (*m.*) 1899
Indian Assistant Missionary.
REV. S. MATTHIAS.

Indian Pastors.
REV. S. D. SYLUM.
REV. A. SAMUEL.

(*For Statistics see p.* 390.)

No report has been received.

ATTINGAL.

ATTINGAL is midway between Trevandram and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The population at the 1901 census was 13,535. The district has a coast line of 20 miles, and stretches away inland to the Western Ghauts, a mean distance of about 38 miles, given an area of 760 square miles. The population is computed at 200,000.

One Indian Ordained Pastor.

(*For Statistics see p.* 390.)

Mr. Osborne has resigned during the year and left Travancore.

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandram, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 35,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 400,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS (*m.*) 1892.

Indian Assistant Missionary: REV. ISAAC DAVID.

(*For Statistics see p.* 390.)

In the absence of Mr. Edmonds on furlough, Mr. Arthur Parker has superintended the Quilon district from Trivandram, in addition to his many other duties. The outstanding feature of the year has been steady work with very satisfactory results, which are largely due to the careful oversight of the Rev. Isaac David, the Indian Assistant to the Missionary, and to Mr. O. K. Ittyerah, the Mission School Inspector.

Adult baptisms were 105, Church members newly admitted were 73, new converts who passed their probation were 104, and 201 were still under test at the end of the year.

On the other hand, 79 names had to be removed: several families reverting to heathenism from one church, and 23 persons in another being enticed by caste feelings to join the Salvation Army.

These figures are a splendid testimony to the excellent way in which the routine work of the district has been done in the absence of the resident missionary.

Progressive Churches.

One-third of the churches are described by the Rev. I. David as being in a "flourishing condition," and many of them have made "spiritual and financial progress." Several churches, which during the past few years have been passing through dark periods of testing, have been strengthened by new signs of grace and growth; steady work has been the condition of the rest of the churches. Church attendance and the Prayer Meetings for men and women have been well maintained, and the Sunday, Day and Night Schools have carried on their work.

One of our largest churches, Thalavoor, was burnt out on New Year's Eve. During the past few years we have had the joy of receiving some 400 new converts in this church, and the building had recently been greatly enlarged and entirely rebuilt. In anticipation of being able to tile the roof much good timber had been used in the roof. Damage to the extent of £30 was done, and, after having subscribed so freely as these poor Christians have so recently done, I fear they will be able only to raise about one-third of this sum. The fire was entirely an accident, and was due to a gust of wind raising the flame of a lamp just as it was being lighted.

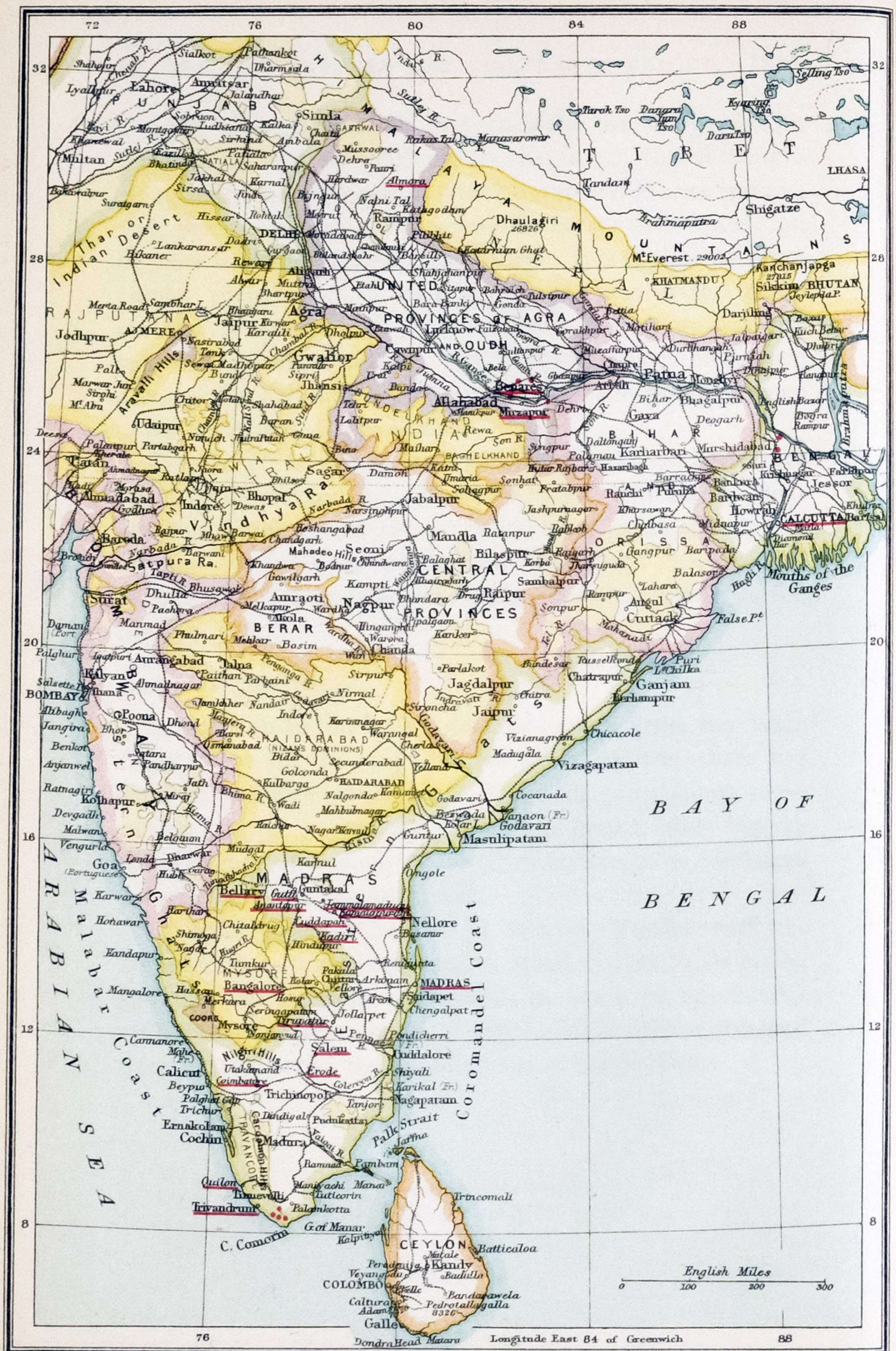
The Response of the Out-Castes to the Deficiency Fund.

The total sum raised by our congregations during the year was £153. This is an increase on our previous best record, and is due to the £16 given by our converts when the Deputation was in Quilon, and given with joy out of their poverty. Expressed in terms of local wage-earning value these sums, on an average, represent about fifteen days' wages per family.

The Christian and Heathen Ideals of Enjoyment.

In some of the more progressive churches the young men continue their new evangelistic preaching in the heathen villages and in the market places. This is not only done on the Sunday, but during the periods of rest-time between field-work. Similarly, Christian women are voluntarily working among the non-Christian women. Their Hindu masters are now bearing testimony to their good Christian character.

INDIA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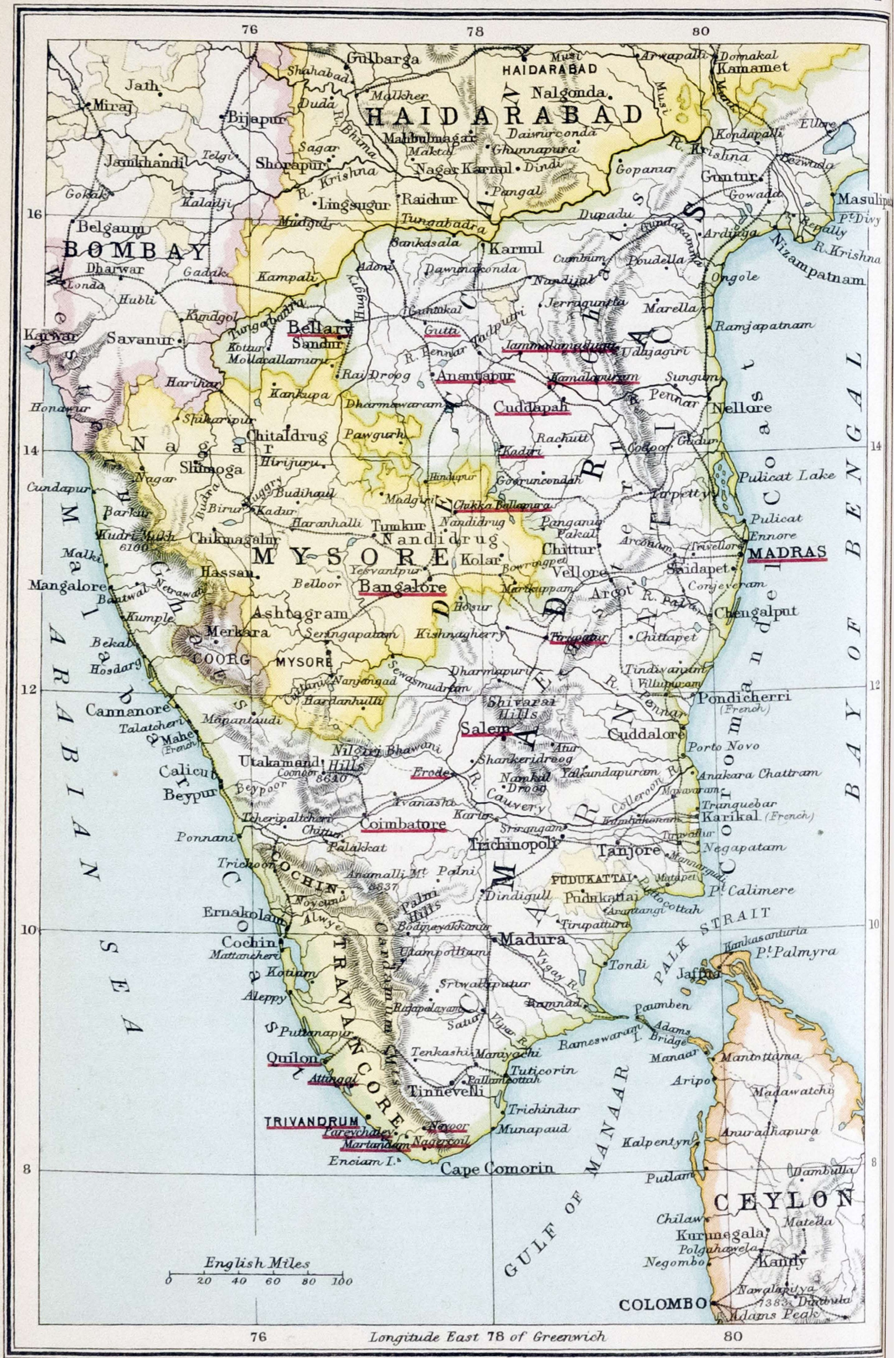
PUNJAB
Lahore
Amritsar
Multan
Simla
Sialkot
Pathankot
Dharmsala
Jalandhar
Ludhiana
Kalka
Ambala
Patiala
Saharanpur
Mussooree
Dehra
Hardwar
Almora
Naini Tal
Rampur
Karnal
Sirsa
Hissar
Bhatinda
Bahawalpur
DELHI
Thar or Indian Desert
Bikaner
Rewari
Aligarh
Muttra
Agra
Jaipur
RAJPUTANA
AJMERE
Jodhpur
Nasirabad
Aravalli Hills
Udaipur
Gwalior
Jhansi
Chitor
HIMALAYA MOUNTAINS
TIBET
LHASA
Shigatze
Brahmaputra
Dhaulagiri 26826
Mt. Everest 29002
Kanchanjanga 27815
NEPAL
KHATMANDU
Sikkim
BHUTAN
Darjiling
Manasarowar
Rakas Tal
Sutlej R.
Indus R.
Tandam
Selling Tso
UNITED PROVINCES of AGRA AND OUDH
Bareilly
Shahjahanpur
Lucknow
Cawnpur
Faizabad
Gorakhpur
Allahabad
Benares
Mirzapur
Patna
Gaya
Bhagalpur
Monghyr
Muzaffarpur
Darbhangah
Purniah
Jalpaiguri
BENGAL
Murshidabad
Bardwan
Howrah
CALCUTTA
Jessor
Barisal
Mouths of the Ganges
BIHAR
Ranchi
Hazaribagh
Deogarh
Brahmaputra
Bogra
Rampur
BUNDELKHAND
BAGHELKHAND
Rewa
Son R.
Jabalpur
Sagar
Bhopal
Indore
Ujjain
Ratlam
MALWA
Vindhya Ra.
Narbada R.
Hoshangabad
Ahmadabad
Baroda
Broach
Surat
Satpura Ra.
Tapti R.
Bhusawal
Khandwa
Mahadeo Hills
Seoni
Mandla
Bilaspur
CENTRAL PROVINCES
Nagpur
Kampti
Amraoti
Akola
BERAR
Chanda
Raipur
Sambalpur
ORISSA
Cuttack
Balasore
Puri
L. Chilka
Ganjam
Berhampur
False Pt.
Daman
Manmad
Dhulia
Aurangabad
Jalna
Kalyan
Thana
BOMBAY
Poona
Ahmadnagar
Satara
Ratnagiri
Kolhapur
Belgaum
Goa (Portuguese)
Dharwar
Hubli
Karwar
Honawar
Western Ghats
HAIDRABAD (NIZAMS DOMINIONS)
HAIDARABAD
Secunderabad
Golconda
Bidar
Gulbarga
Warangal
Nirmal
Jagdalpur
Jaipur
Vizianagram
Vizagapatam
Chicacole
Godavari R.
Cocanada
Yanaon (Fr.)
Bezwada
Masulipatam
Guntur
Kistna R.
Raichur
Kurnul
Bellary
Gooty
Guntakal
Anantapur
Cuddapah
Nellore
Ongole
MADRAS
Eastern Ghats
Chitaldrug
Shimoga
Mangalore
Hassan
MYSORE
Bangalore
Kolar
Chittur
Vellore
Arkonam
Renigunta
Madras
Saidapet
Chengalpat
Mercara
COORG
Mysore
Seringapatam
Tirupatur
Jollarpet
Salem
Pondicherri (Fr.)
Cuddalore
Cannanore
Mahe (Fr.)
Calicut
Nilgiri Hills
Utakamand
Coimbatore
Erode
Trichinopoli
Tanjore
Karikal (Fr.)
Negapatam
Palghat Gap
Trichur
Ernakolam
Cochin
Dindigal
Madura
TRAVANCORE
Cardamom Hills
Ramnad
Pamban
Palk Strait
Jaffna
Quilon
Trivandrum
Tinnevelli
Tuticorin
Palamkotta
C. Comorin
G. of Manar
Malabar Coast
Coromandel Coast
ARABIAN SEA
BAY OF BENGAL
CEYLON
Trincomali
Batticaloa
Kandy
Matale
COLOMBO
Caltura
Galle
Badulla
Bandarawela
Pedrotallagalla 8326
Adams Pk.
Dondra Head
Matara
English Miles
0
100
200
300
Longitude East 84 of Greenwich

NOTE:– For names of stations shown only by red dots, see enlarged maps 2 & 3

John Bartholomew & Co. Edinr.

SOUTH INDIA


76
78
80
HAIDARABAD
Gulbarga
Shahabad
Jath
Miraj
Bijapur
Malkher
Duda
Nalgonda
Musi
Arwapalli
Domakal
Kamamet
Mahbubnagar
Dairurconda
Ghunnapura
Sagar
R. Bhima
Telgi
Jamkhandi
Shorapur
Maktal
Nagar Karnul
Dindi
Kondapalli
Ellore
R. Krishna
Bezwada
Gopanar
Guntur
Gokak
Kaladji
Lingsugur
Raichur
Pangal
Gowada
Masulip
16
Belgaum
Mudgal
Tungabadra
Dupadu
Pt. Divy
Repally
R. Krishna
BOMBAY
Sankasala
Karnul
Ardinga
Nizampatnam
Dharwar
Gadak
Kampali
Adoni
Dawmakonda
Cumbum
Poudella
Londa
Hubli
Nandiyal
Ongole
Kundgol
Jerraguntla
Marella
Karwar
Savanur
Tungabadra
Bellary
Guntakal
Gutti
Ramjapatnam
Sandur
Kotur
Mollacallamuru
R. Pennar
Talputri
Jammalamadugu
Udajagiri
Harihar
Rai Droog
Anantapur
Kamalapuram
Sungum
Honawar
Kankupa
Dharmawaram
Cuddapah
R. Pennar
Nellore
Shikarpur
Chitaldrug
Pawgurh
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Nagar
Shimoga
Hirijuru
Rachuti
Kadiri
Codoor
Gudur
Cundapur
Nagar
Budra
Huggry
Budihaul
Hindupur
Gooruncondah
Pulicat Lake
Barkur
Birur
Kadur
Madgiri
Chikka Ballapura
Tripetty
Kudri Mukh 6160
Haranhalli
Tumkur
Nandidrug
Panganur
Pakal
Pulicat
Malki
Chikmagalur
Nandidrug
Chittur
Arconam
Travellore
Ennore
MADRAS
MYSORE
Kolar
Bowringpet
Vellore
Saidapet
Hassan
Yesvantpur
Mangalore
Belloor
Bangalore
Martiappam
Arcot
R. Palar
Conjeveram
Bantwal
Netrawati
Ashtagram
Hosur
Chengalput
Kumple
Merkara
Seringapatam
Kishnagherry
Tirupatur
Chittapet
Bekal
COORG
MYSORE
Hosdarg
Nanjangad
Sewasmudram
Dharmapuri
Tindivanam
Villupuram
12
Cattanie
Hardanhulli
Pondicherri
(French)
Cannanore
Manantaudi
Shivarai Hills
Talatcheri
Mahe (French)
Salem
Cuddalore
Atur
Calicut
Utakamand
Nilgiri Hills 8640
Bhawani
Coonoor
Erode
Shankeridroog
Porto Novo
Namkul Droog
Yalkundapuram
Anakara Chattram
Beypur
Beypoor
R. Cauvery
Colleroon R.
Mayavaram
Tranquebar
Ivanashi
Karur
Karikal (French)
Tcheripaltchari
Coimbatore
Srirangam
Kumbakonam
Ponnani
Chittur
Palakkat
Trichinopoli
Tanjore
Tiruvalur
Negapatam
Trichoor
COCHIN
Anamalli Mt. 8837
Palni
Mannargudi
PUDUKATTAI
Pudukattai
Mutapet
Pt. Calimere
Noycund
Palni Hills
Dindigul
Arantangi
Pattocottah
Ernakolam
Alwye
Bodineyakkanur
Tirupattura
PALK STRAIT
10
Cochin
Mattancheri
Madura
Kankasanturia
Pt. Palmyra
Utampollium
Vygay R.
Tondi
Jaffna
Kotiam
TRAVANCORE
Cardamum Mts.
Srivalliputur
Aleppy
Ramnad
Paumben
Adams Bridge
Rajapalayam
Satur
Vipar R.
Rameswaram
Puttanapur
Tenkashi
Manyachi
Manaar
Mantottama
Quilon
Attingal
Pallamcottah
Tuticorin
Aripo
Tinnevelli
Madawatchi
Trichindur
TRIVANDRUM
Parevchaley
Neyoor
Munapaud
Anuradhapura
Martandam
Nagercoil
Kalpentyn
Enciam I.
Cape Comorin
8
Putlam
Dambulla
CEYLON
Chilaw
Matella
Kurunegala
Polgahawela
Negombo
Kandy
Nawalapitya
7383
Dadulla
COLOMBO
Adams Peak
WESTERN GHATS
MALABAR COAST
ARABIAN SEA
DECCAN
MADRAS
NORTHERN CIRCARS
EASTERN GHATS
COROMANDEL COAST
BAY OF BENGAL
GULF OF MANAAR
English Miles
0
20
40
60
80
100
Longitude East 78 of Greenwich
John Bartholomew & Co. Edin.

L.M.S. Mission Stations underlined in Red.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
													Boys.			Girls.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d
Nagercoil .. 83 Out-stations ..	1829 ..	3	2	4	68	149	19	34	2572	11917	135	6267	237	13389	1010 13 4	13	991	58 19 2	1080 15 8
Tittuvilei .. 14 Out-stations ..	1866 ..	No returns.																	
Neyoor .. .. 73 Out-stations ..	1828 ..	3	1	3	71	76	21	28	2174	15188	49	1811	39	2405	..	12	1594	..	499 11 1
Pareychaley .. 85 Out-stations ..	1836 ..	1	..	4	59	96	2	8	2535	23480	89	4464	51	3123	33 0 0	6	286	468 6 8	505 6 6
Trivandram .. 64 Out-stations ..	1838 ..	3	..	4	56	67	16	..	2773	17442	72	4506	39	2200	..	2	635	..	538 17 11
Attingal .. .. 15 Out-stations ..	1900 ..	..	..	1	10	3	4	1	168	1247	16	566	13	364	..	..	104	..	34 5 4
Quilon .. .. 27 Out-stations ..	1821 ..	1	..	1	15	42	6	4	732	3786	34	2127	32	1969	..	..	..	..	155 4 4
Totals ..	..	11	3	17	279	433	68	75	10954	73060	395	19741	411	23450	1043 13 4	33	3610	527 5 10	2814 0 10

Date when work was started.

III.—TRAVANCORE.

1809—**NAGERCOIL.**—George Parker, M.A., B.D., Mrs. Parker; Sydney Cave, B.A., B.D., Mrs. Cave; R. Sinclair, Mrs. Sinclair; Miss B. J. Duthie; Miss G. M. Harries, B.A.

Indian Assistant Missionary: C. Satthianathan.

Indian Pastors: J. M. Kesari, B.A.; J. Nathaniel; S. Vethamany.

1828—**NEYOOR.**—I. H. Hacker, Mrs. Hacker (Martandam); S. H. Pugh, M.B., Ch.B., Mrs. Pugh; G. Ap. Thomas, M.B., Ch.B., Mrs. Thomas; Miss Blanchard.

Indian Pastors: T. Joel; A. Samuel.

1845—**PAREYCHALEY.**—A. T. Foster*, Mrs. Foster*.

Indian Assistant Missionary: S. Matthias. Indian Pastors: S. D. Sylum (Pareychaley); A. Samuel (Kristucovil).

1838—**TRIVANDRAM.**—A. Parker*, Mrs. Parker*; H. T. Wills, M.A., B.Sc., Mrs. Wills; H. Hewett, Mrs. Hewett.

Indian Assistant Missionary: K. P. Thomas. Indian Pastors: W. G. Rasalam (Nellikaikuli); S. Sumanam (Neyattankara); Y. Sanannam (Venganur).

1895—**ATTINGAL.**

Indian Assistant Missionary: S. Daniel.

1821—**QUILON.**—W. J. Edmonds, Mrs. Edmonds*.

Indian Assistant Missionary: Isaac David.

IV.—CHINA.

1843—**HONGKONG.**—T. W. Pearce; H. R. Wells, Mrs. Wells*; R. M. Gibson, M.D., F.R.C.S., C.M., Mrs. Gibson; I. E. Mitchell, B.A., M.D., C.M.,* Mrs. Mitchell, M.D., B.S.*; E. B. Struthers, B.A., M.B.; Miss Helen Davies; Miss M. W. Watkin*; Miss L. K. Rayner.

1807—**CANTON.**—W. W. Clayson, B.A., Mrs. Clayson; Alexander Baxter, Mrs. Baxter*.

One Chinese Pastor.

1908—**POKLO.**—C. D. Cousins, Mrs. Cousins; T. H. Caren*.

1844—**AMOY.**—T. C. Brown, B.A., B.D., Mrs. Brown; L. Gordon Phillips, B.A., B.D., Mrs. Phillips; Miss Ovenden; Miss M. E. Horne.

Four Chinese Pastors.

1886—**CHANGCHOWFU.**—A. Fahmy, M.D., C.M., Mrs. Fahmy; A. J. Hutchinson, Mrs. Hutchinson; Miss F. E. Reynolds.

One Chinese Pastor.

1866—**HWEIANHSIEN.**—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner; Miss A. M. Horne.

Two Chinese Pastors.

1907—**TINGCHOWFU.**—C. E. Blair, M.B., Ch.B., Mrs. Blair; E. R. Hughes, B.A., Mrs. Hughes; Noel B. Slater, B.A.; Miss K. H. L. Keen.

Two Chinese Pastors.

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* Absent on furlough.

THE HUNDRED AND TWENTIETH REPORT

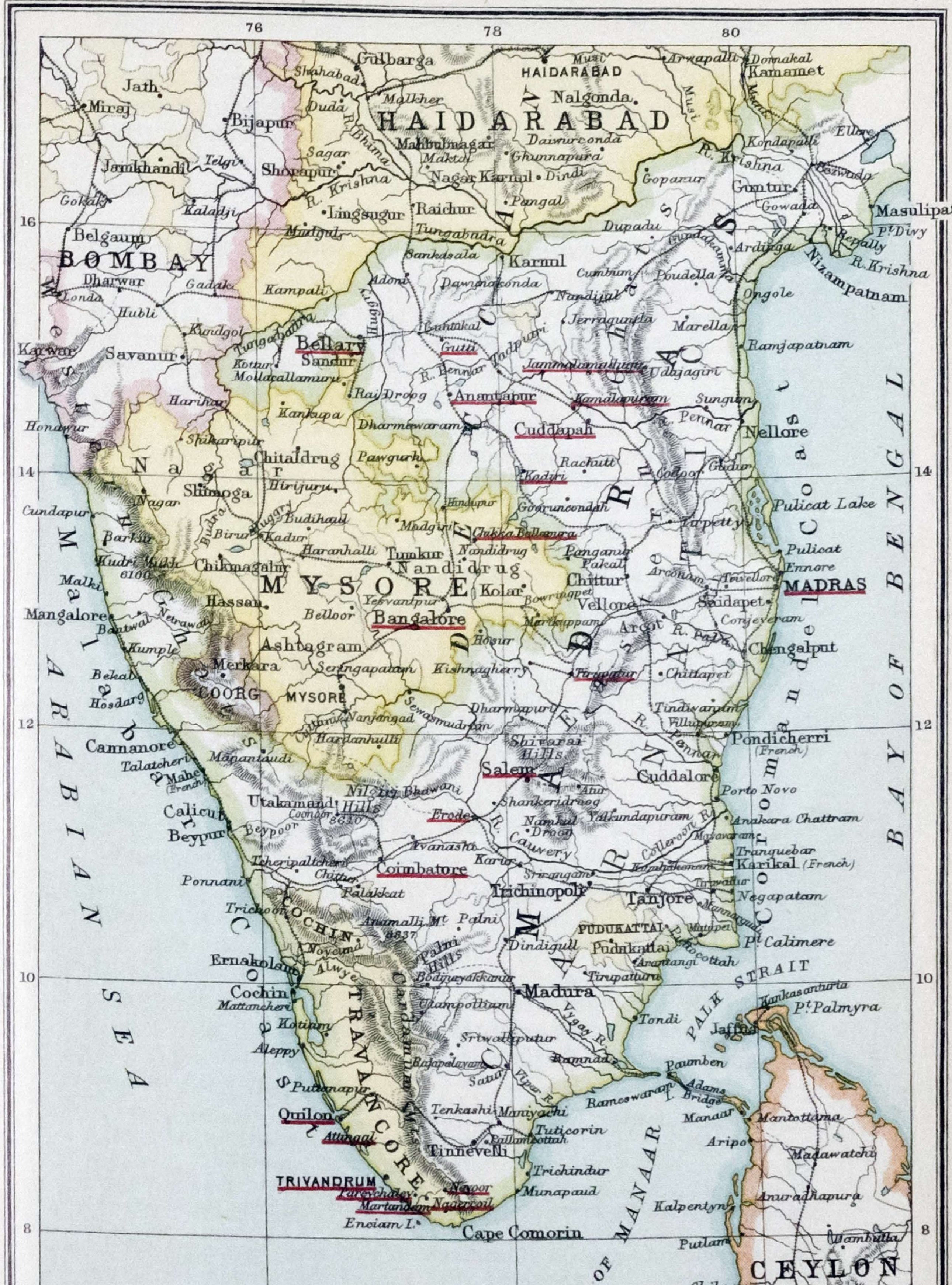
OF THE

LONDON MISSIONARY SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1914,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1915

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.

SOUTH INDIA


76
78
80
16
14
12
10
8
HAIDARABAD
Gulbarga
Shahabad
Jath
Miraj
Bijapur
Jamkhandi
Telgi
Shorapur
Gokak
Kaladji
Lingsugur
Raichur
Mudgal
Belgaum
BOMBAY
Dharwar
Londa
Gadak
Hubli
Kundgol
Karwar
Savanur
Haribar
Honawar
Nalgonda
Mahbubnagar
Nagar Karnul
Karnul
Musi
Armapalli
Domakal
Kamamet
Kondapalli
Ellore
Bezwada
Guntur
Masulipatam
Pt. Divy
Repally
R. Krishna
Nizampatnam
Ongole
Cumbum
Poudella
Nandiyal
Bellary
Sandur
Gutti
Anantapur
Jammalamadugu
Kamalapuram
Cuddapah
Udayagiri
Nellore
Ramapatnam
Dharmawaram
Pawgurh
Chitaldrug
Shimoga
Nagar
Cundapur
Barkur
Kudri Mukh 6100
Malki
Mangalore
Chikmagalur
Hassan
MYSORE
Tumkur
Nandidrug
Kolar
Bangalore
Chikka Ballapura
Madgiri
Kadiri
Gooruncondah
Chittur
Vellore
Arcot
Tripetty
Pulicat Lake
Pulicat
Ennore
MADRAS
Saidapet
Conjeveram
Chengalput
Chittapet
Tiruppatur
Hosur
Kishnagherry
Seringapatam
Ashtagram
Merkara
COORG
MYSORE
Nanjangad
Bekal
Hosdurg
Cannanore
Talatcheri
Mahe (French)
Calicut
Beypur
Manantaudi
Utakamand
Nilgiri Hills
Coonoor 8610
Erode
Salem
Shivarai Hills
Dharmapuri
Tindivanam
Villupuram
Pondicherri (French)
Cuddalore
Porto Novo
Coimbatore
Palakkat
Ponnani
Trichoor
COCHIN
Ernakolam
Cochin
Mattancheri
Trichinopoli
Tanjore
Karikal (French)
Tranquebar
Negapatam
PUDUKATTAI
Pudukattai
Dindigull
Palni Hills
Anamalli Mt. 8837
Madura
Pt. Calimere
PALK STRAIT
Jaffna
Pt. Palmyra
Alwye
Kotium
Aleppy
TRAVANCORE
Srivilliputur
Ramnad
Paumben
Rameswaram
Adams Bridge
Manaar
Quilon
Attingal
TRIVANDRUM
Tinnevelli
Palamcottah
Tuticorin
Trichindur
Neyoor
Nagercoil
Martandam
Pareychaley
Enciam I.
Cape Comorin
GULF OF MANAAR
Aripo
Kalpentyn
Anuradhapura
Puttlam
CEYLON
Chilaw
Kurunegala
Negombo
Kandy
COLOMBO
Adams Peak
Dambulla
Matale
ARABIAN SEA
BAY OF BENGAL
English Miles
0 20 40 60 80 100
Longitude East 78 of Greenwich

L.M.S. Mission Stations underlined in Red.

John Bartholomew & Co. Edinr.

in light work about the hospital. Miss MacDonnell, who worked for so long at Neyoor, has had a very difficult task as lady superintendent. Dr. Louisa Hart, of the Arcot Mission, has had charge till recently, but since she already has another hospital, the work has grown beyond her strength, and the Danish Lutheran Mission have very kindly lent the services of Dr. Frimodt Müller. The story of the finding of the site represents a real romance :—

> " Two years ago, at the close of a day of what seemed fruitless search, the Executive Committee was, we believe providentially, led to this hillside. It did not take us long to decide that it was the ideal spot. . . . Water was to be had near the old tank. Clay was found for bricks and tiles. A quarry of beautiful stone was also found on it. Some of the land we needed was private ; but most of it belonged to Government forest reserve. We bowed our heads in prayer, asking God to open the way. Government is always slow to give up forest reserve. But in a wonderful way difficulties disappeared. Mr. Rottschaefer was enabled to purchase the greater part of the private land that we wanted. And after the usual delays, involving a reference to the Central Government, about seventy acres of forest reserve was given us free. . . . In the meantime, as the contributions of the seven Missions were not sufficient, Miss A. M. Macphail, L.R.C.P. & S., secured subscriptions from her friends for over Rs. 10,000. This enabled us to submit estimates for buildings amounting to Rs. 60,000 so as to claim from Government the Rs. 30,000 in half grant. The climatic conditions of Madanapalle are excellent. The situation of the Sanatorium is ideal. The buildings will be adequate and thoroughly adapted to their purpose."

Shelters can be erected at the cost of about £50 for Indians, and £100 for Europeans ; £5 will practically insure a real chance of recovery for any patient whose case will yield to treatment.

TRAVANCORE.

TRAVANCORE is a native state extending from Cape Comorin, the most southerly point of India, for 174 miles northward between the sea and the Western Ghauts. It is about equal to Wales in area, and in natural beauty is the " Wales " of Southern India. It is governed by the Maharajah of Travancore, as a tributary state of the Empire. Its population is 3,430,254, of these 903,868 are Christians, 173,724 Catholics, 570,944 Syrian Christians, 135,844 Protestants. Syrian Christianity is very ancient, its beginning being variously placed from the first to the sixth century. The London Missionary Society began work in 1805, and works from Cape Comorin to Quilon, an area about 85 miles by 42 miles. We have 363 congregations containing 84,011 Christians.

(*For Statistics see p.* 361.)

Scott College—the Non-Christians.

The report of the Scott College and School gives much cause for thankfulness. The College department has grown from 123 to 166, and for the religious teaching the Christians have been divided from the non-Christians, Mr. Cave taking the Christians and Mr. Parker taking the non-Christians. Mr. Parker gives an interesting description of a discussion class for both types. Students were invited to send in anonymous questions before the day.

"Many questions involved the same principles, and the answers became a series of talks upon Religion, Morality, God, Sin, Salvation, Revelation, Christianity and other Religions, and the distinctive work of Christ. The most general question was, 'What is religion?' This is interesting as coming from young men of a country supposed to be supreme in its interest in religion. The following are some of the questions:—

What proof is there of the existence of God apart from the Bible?
Is God the Author of Sin? Did he not know that Adam would sin, and if he knew, could he not prevent him from sinning?
What is religion? How are we benefited by it? What is the highest form of religion?
Can a man attain salvation by following the teachings of *any* good religion; either Buddhism or Christianity or Hinduism?
Please distinguish between Religion and Morality.
Does repentance remove sin? If so, how?

"There were many others of a similar character, and they may be regarded as a fair statement of what the more thoughtful Indian student would like to ask of a Christian missionary."

For the first time a "College Day" was held at the request of old students. The *Dewan* (Prime Minister) of Travancore honoured the occasion with his presence, and there were meetings, rejoicings and sports. A small Hindoo Hostel has been started during this year, limited specially to students from the Nair caste. The problem of Hostel accommodation is becoming more and more important.

Advance Among the Christian Students.

Most interesting of all, however, is the work which Mr. Parker, with the valuable help of Mr. Cave, has been able to do upon the religious side.

"The general camp of the Students' Christian Union for Travancore was held sufficiently near for a good number of our students to attend, and they appear to have been much stimulated by the conference. We have also held our own Retreats for prayer and conference. We have had two this year, each at our seaside bungalow at Muttam. One was held in May last, and this was so much appreciated that the students asked for another in December. I have found these most enjoyable and most profitable. The opportunity to meet the students in freer circumstances, and to join with them in free conversation upon spiritual life has been very much prized. I usually conducted a Bible Reading once or twice a day, and at least one meeting each day is held for conference, some subject being introduced by one of the students. I think that these Retreats have been largely the cause of a more earnest spiritual tone, distinctly noticeable this year. This clearly indicates the work for the future. We want more personal work among the students."

Nothing more encouraging than this quotation is to be found in any of our Indian reports. Partly as the result of work of this type, two students have applied for admission to the Bangalore Theological College, and Mr. Parker believes that there will be a constant succession of such candidates. The two men in question have worked very hard in connection with the Retreats and contributed much to their success. In the Intermediate Arts Examination the College did very much better than the average for the Presidency, and one of the students obtained the highest success which has yet fallen to the College. The University has raised the standard for admission to the course, and it will remain to be seen whether numbers will keep up.

The School Department, too, has done thoroughly well, and in the Peter Cator Scripture Examination three boys obtained prizes. Mr. Daniel, the Christian Headmaster, is responsible for a great deal of the work done. In the School Hostel, with 120 boarders, Mr. Parker has continued to meet the monitors for prayer and conference, and the older boys have continued their evangelistic work with the teachers and students. Supervision is difficult, and during the year there has been a certain amount of trouble in the way of discipline. The Sunday School has been reorganised to bring it into connection with the Church. Previously, it was just a Sunday addition of the week-day religious teaching, but voluntary teachers have been secured, the school has been transferred to the big Church, and results have been thoroughly good.

As if Mr. Parker had not sufficient to do already he has carried on the Adult Bible Class on Sunday mornings, taking the first part of Jeremiah. The Printing Press has been successful and the Mission Fields income was not unduly reduced by the war.

NAGERCOIL.

The area of the district of Nagercoil is about 170 square miles, with a population of about 132,000. It takes its name from the village of Nagercoil, which is the principal station of South-east Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission begun in 1809.

Missionaries.

Rev. Geo. Parker, M.A., B.D. (*m.*)	1900
Rev. Sidney Cave, B.A., B.D. (*m.*)	1908
Rev. R. Sinclair (*m.*)	1909
Miss B. J. Duthie	1901
Miss G. M. Harries, B.A.	1909

Indian Pastors.

Rev. J. M. Kesari, B.A.
Rev. A. Arulanantham.
Rev. N. Visuvasam.
Rev. G. Barnabas.
Rev. S. Vethamanickam.
Rev. Solomon.
Rev. S. Abraham.
Rev. S. Vethamany.

(*For Statistics see p.* 361.)

Theology in Lecture-room and Print.

Mr. Cave reports on the conclusion of the course of the students who entered in January, 1912. He looks forward to the career of most of the men with confidence and hope.

They know more of their Bibles, and have a new understanding of the Gospel, while their devotion to Christ is not less but greater for their study. The syllabus of subjects represents the usual course of a theological college, but three, who were qualified by a High School education, have read some English theology with Mr. Cave. Arrangements are also made to give the rest some training in English, as this is so necessary for a village preacher of any influence. A Teachers' Training Course, arranged by the Indian Sunday School Union, has been of great value to the men.

The one sorrow of the year has been the death of Mr. Arumanayagam. He had been for many years the senior tutor in the Institution, and his reputation for ability and kindly Christian character was very great. His books remain to perpetuate his memory.

Mr. Cave is making a contribution to Christian literature, since the notes of his lectures on the Teaching of Paul have been published by the excellent Mission Press in Nagercoil, while the C.L.S. in Madras has issued Mr. Cave's Notes on Ephesians, and will shortly issue a book on the teaching of Christ. All of these are in Tamil. Mr. Cave has taken the daily Bible Lecture for the Christian students in the Scott College, and fourteen went with him to the Students' Camp at Attingal, where they received much stimulus and blessing. In Mr. Foster's absence, Mr. Cave is to have charge of the Pareychaley District and will have the opportunity of gaining practical touch with the work of those he has to train.

Developing the Indian Church.

In the men's evangelistic work Mr. Sinclair has noticed the strong feeling of sympathy with Great Britain in the war. Travancore seems to have been peculiarly loyal, and, though the people of Travancore are not fighters, they take great pride in the bravery of the Indian troops.

The Church Councils have taken fuller responsibility this year. In each circle there is a Council made up of one lay and one clerical representative from each of the churches in the circle. Wider responsibility having been given to the circles and definite work given to the members, there are signs that the new responsibility is having a very salutary effect upon the Christians.

It is good news, too, in these days of financial stringency to know that one pastorate has become self-supporting for the first time, another which had fallen behind has once more accepted full financial responsibility, and arrangements have been made to put two more churches on to a self-supporting basis. There is much hope, too, of work among the Vellalas, a farming caste of very good standing. A worker has been secured from this caste among the C.M.S. Christians of Tinnevelly, and it is hoped that the result will show itself before very long.

Women's Work.

The Elementary Schools for Hindu girls have increased in numbers, even though one of the seven schools has been dropped. It is encouraging that some of the girls have been fit to go on to higher classes in the local Girls' School. Miss Duthie has given special attention to the Bible lesson. The Sunday School is conducted by Miss Harries and the girls of the Training School. The girls leave these schools early, but one of the objects of a school is gained if as a result of their short education the Bible-women find easy access to their homes. The eleven Bible-women work among the Christian congregations, and the chief responsibility for their supervision rests upon the Pastor in the particular place. In the Girls' Home there were 149 girls, of whom thirty are free scholars, and in the Lace School there have been thirty-three children. Much of the success of the Home is due to the Matron. The lace work goes on satisfactorily, though the war put an end to all orders for the time being. The profits go to extend the work of the district.

" All the workers are Christians, and the rule of employing only those of good character who can read the Bible has been strictly adhered to. The ' Tenth ' from their earnings was used in giving a cloth and jacket to over 100 poor women, in selling, at half-price, 200 Bibles and 200 Lyric and Hymn Books, and in other ways."

Miss Harries has had nearly 100 girls in the Secondary School and over 400 in the Elementary School. During the year it was possible to secure five girls, two of them trained in our own training school, to replace male teachers on the staff. All the teachers are Christians, and it is a sign of great progress that out of twenty-three, sixteen are women. Though marriage is the lot of almost every Indian girl, it is now being put much later, and several years of useful service can be given.

At the Government High School in Trivandram only four girls obtained a school leaving certificate out of fifteen who entered. These four were all ex-pupils of the School in Nagercoil.

" Soon after the outbreak of the war, we held a special meeting in which the Headmaster explained to them its cause, and told them all that had happened up to then. They listened with great intelligence, and the response, which a suggestion to send help met with, far exceeded all our expectations; for they collected very nearly Rs. 50. Shortly before this they had given Rs. 30 towards our Society's Deficiency."

The results in the Sunday School examination were not so satisfactory as last year. There is a weekly Christian Endeavour meeting, and every Saturday there is a Sewing Meeting for the National Missionary Society. The Annual Sale produced the splendid sum of Rs. 110. Miss Harries has also taken temporary charge of the Zenana work at once, to relieve Miss Duthie and to get experience of the work before she goes on furlough. She values the opportunity of working with the Bible-women because it allows of direct witness for Christ among the Hindu women, whereas so much of our work has to be done among the large Christian population. Though it is almost impossible for a girl openly to become a Christian, many of them are secret disciples.

" We always meet with a warm reception from the people of the house. Very frequently the mother stands near to hear her daughter say her lessons, and when she stumbles, prompts her, and when she does badly, rebukes her, for she too has learnt, and knowing what her faith has meant to her, wishes that her daughter should make good progress. They are greatly pleased should one show an interest in the various inmates of the house."

Heathen superstitions are losing their hold.

" Many perform the heathen ceremonies simply because forced to; not a few have ceased to smear the sacred ashes on their brow; some have lost their faith in fasting, and in case of sickness refuse to make vows and offer sacrifices to the heathen gods, but seek the help of our Mission Dresser, and pray to God for the recovery of the one who is sick. Thus the leaven is secretly working in the hearts of the people."

NEYOOR.

THE NEYOOR district lies on the west of the Nagercoil district, extending from the sea coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor is about 22 miles north of Cape Comorin. Besides the native church and school-houses, it contains a Mission hospital, and is the head-quarters of the Medical Mission. The Mission House at Martandam is occupied by the Missionary in charge of the Men's Evangelistic work. Mission commenced in 1828.

Missionaries.

REV. I. H. HACKER (Martandam) (*m.*)	1877
MR. S. H. PUGH, M.B., CH.B. (*m.*)	1912
MR. GARTH AP THOMAS, M.B., CH.B. (*m.*)	1913
MISS BLANCHARD	1900

Indian Pastors.

REV. T. JOEL.
REV. N. HARRIS.
REV. A. SAMUEL.
REV. M. VETHAMANIKAN.
REV. V. DEVAVARAM.

(*For Statistics see p.* 361.)

Neyoor Hospital.

The Neyoor Hospital has maintained its work well during the year; 115,000 patients have been treated, many of these more than once, but the work is far greater than can be shown by mere figures, and the best results are hidden in hundreds of out-of-the-way hamlets, where many are rejoicing in renewed health, in sight regained, in loved ones spared, and above all that their lives have been touched by Love and a fuller measure of the Light shines into their hearts.

The war has raised the cost of drugs by 20 per cent., and this will make financing difficult.

Dr. Davidson's resignation, owing to family reasons, was a great blow to the work, and left a very heavy burden upon the two young doctors who have still got the language to learn. The testimony to Dr. Davidson must be quoted :—

> "During his term of service all departments of the work increased very considerably in extent and efficiency. Because of the great confidence he won among all classes of the people, his influence would have been doubly valuable if he could have returned."

The Branch Hospitals and Their Reward.

Dr. Ap Thomas fills an interesting page with the routine of the day in the Medical School and the wards, and Dr. Pugh tells of a tour round the Northern Hospitals in which they spent a few days at each :—

> "Our visits were well advertised beforehand to enable the people to bring their sick friends from distant parts; and this they did in such crowds that even seven or eight days were sometimes not sufficient for the task of examining them all. . . . At Kundara, our most distant branch, we found a motley crowd of some 200 or more of all castes. We first of all held a service in the large waiting hall. It was delightful to see with what interest they listened. The Gospel being preached every day; in this way several thousands must have heard the glad news by the end of our tour."

The gratitude and trust of many patients are a great reward to the doctors.

> "In one place a young man came twenty-two miles simply to thank us for an operation performed at Neyoor eleven months before, which had brought him new health and strength.
>
> "Very many were in need of operations too serious to be done with the limited apparatus of our Branch Hospitals, so we could only say: 'Come to Neyoor, and we will help you there.' Many took us at our word and came 60 and even 100 miles (a long journey in the slow going bullock carts of the country), and are now rejoicing in renewed health. Some saved their lives by coming."

There is an interesting touch in relation to the Pulayahs, a low-caste people :—

"Frequently, indeed, these poor people were afraid to approach the front of the hospital and would creep round to the back entrance and shrinkingly keep out of the way, with their hands over their mouths lest their breath should pollute their neighbours, waiting until they thought all the higher castes had been attended to. We often made a point of attending to these poor people first as kindly as we could, taking care that the higher castes should see us doing so."

The Leper home for men has been full and the poor patients actually sent Rs. 5 to the war fund. The women's work has been seriously limited for want of a European nurse.

Mr. Hacker's report was written under serious difficulties, for he was exceedingly ill in February. Happily an operation at Kodikanal by Dr. Wanless of the American Presbyterians, Miraj, has been completely successful. Living right among the natives in Martandam, Mr. Hacker has been much struck by the loyalty of the people. Everyone seems to agree that Travancore, a native state, has shown a peculiar loyalty.

Growth Among the Pastorates.

In many of the pastorates real progress has been made. Mr. Harris, the Indian Pastor trained in Bangalore, has begun his work at the Neyoor church with much hope. As in the case of other headstations, Martandam itself does not show much sign of fervour. Suitable men have been appointed to the other churches. Mr. Hacker hopes that of the eleven circles which have not yet risen to be pastorates, eight may be put on to a satisfactory basis for self-support and self-government by 1916. Two in the northern and backward portion of the district will take a long while. The third, a caste of weavers, of a different type from the rest of our Christians, will need separate and special treatment for some years to come.

In the forty elementary schools there are nearly 3,000 scholars. The Government Code sometimes hampers the work a good deal. Promising boys are sent on to Nagercoil or to Mr. Hewett's Industrial School at Trivandram, while one has been sent to learn weaving at Nazareth under the C.M.S. Personal subscriptions coming to Mr. Hacker are used to provide for these.

Openings, Questionings and Sacrifice.

Mrs. Hacker fortunately wrote her report before she had to nurse her husband. Mrs. Baylis Thomson received a warm welcome when she went back to the district. The Girls' School in Martandam has now thirty-seven pupils in the two higher classes, and parents are very anxious that we should start a fifth class ; even as it is :—

> " The school is not large enough. There is a greater desire among the people to have their daughters educated in the present day, both among Hindus and Christians, and if we do not open our doors it is such an opportunity lost."

The Sunday School attendance remains good, somewhat assisted by an arrangement of tickets and cards. One of the Bible-women reports pathetically that " new Christians " in Nattalam ask questions about the war which are difficult to answer. The Bible-woman reports that the women say :

> " The white people are peculiarly kind to us, and their love is always wonderful. Why do they thus hate one another, playing such havoc, delighting to kill and to destroy ? They have brought and given us this extremely nice (*sic*) religion, Christianity, which has the Ten Commandments as one of its grand teachings. Their purely holy Commandments are ' Thou shalt not kill, thou shalt not covet.' Why do they fight, and what for ? Have they not good houses to live in, and have they not sufficient number of paddy lands and gardens to cultivate ? "

The conclusion they reach is that open injustice is being done by some stronger Christian nations. The seven Bible-women are doing well. In Colachel especially progress is being made. Mrs. Hacker tells a peculiarly interesting story of a Brahman widow which will probably appear in the *Chronicle*.

The embroidery work received a serious blow when war broke out, but recovered itself by the new year to some extent. The women have been peculiarly generous.

> " They gave up all their Christmas treats, the books they usually have, their social coffee meeting, besides giving gifts in money and in kind. On the day of their usual Christmas gathering, they experienced the trust, ' It is more blessed to give than to receive,' for they received nothing and with the gifts in kind they each brought —a few eggs, fruit, vegetables, rice, paddy, jaggery, a little frock, jacket or handkerchief worked and suchlike—we had a Jumble Sale, and realised Rs. 45 (£3). In all they sent Rs. 100 to the War Fund."

. . . .

> " They had sufficient, too, to send Rs. 30 to the Belgian Relief Fund, so that the women did well with their littles, for they are poor. Besides this they had the Dorcas Fund towards which they give about one-tenth of their earnings."

Nor did they neglect their own people.

> " On New Year's Day we had the touching pleasure of giving a cloth, jacket, and some *chuckrams* (coins) to about 180 of our poorest widows in the district."

It is most touching to see how Christianity has broadened the sympathies of these village women, who, but for Christ, would know nothing about the world's need.

TRIVANDRAM.

TRIVANDRAM, a town of about 60,000 inhabitants, is the seat of the Native Government and the centre of Brahmanical influence. The fort contains the palaces of the Royal Family, the chief Temple, and the Brahman quarter. It is jealously guarded against the intrusion of low-castes. The Mission district has an area of about 632 square miles, and a population of about 300,000. Mission commenced in 1838.

Missionaries.

REV. A. PARKER (*m.*) 1887
MR. H. T. WILLS, M.A., B.Sc. (*m.*) 1892
REV. H. HEWETT (*m.*)... 1893

Indian Assistant Missionary.

REV. K. P. THOMAS (dec. 1915).

Indian Pastors.

REV. W. G. RASALAM.
REV. Y. SANANNAM.
REV. S. SUMANAM.
REV. T. DANIEL.

(*For Statistics see p.* 361.)

What of the Future?

In the absence of Mr. Arthur Parker on furlough the charge of the district has been committed to Mr. Wills. He begins his report with certain general considerations connected with the war and Indian participation in it.

> " The day is upon us when the Indians in increasing numbers will invade the other parts of the Empire, and the question before us is, Are the non-Christians to bring the awful immoralities of heathenism to infect and degrade the people, or as Christians to add, as they most undoubtedly will, to the spirituality of the Empire ? "

He does not believe we shall secure any better grip upon India by veiling our Christianity.

> " Both Hindus and Mohammedans respect a genuine religious man, while the irreligion of so many nominal Christians produces distrust and even contempt. The thing that seems to have struck the Indian imagination most in connection with King George's visit, was the fact that he was not ashamed of his religion, but kept the sabbath and attended Christian services."

Even the justifiable neutrality of the Government is regarded by many as a sign of weakness and fear.

The Devotion of Indian Workers.

The regular work is more and more being put into the hands of Indian workers, and in this respect the future is bright with promise. But there is still need for the constant supervision of the missionary, and as soon as he can be released from the oversight of the churches, there is unlimited demand for more definite evangelistic work.

The system of Church Councils of various grades is working exceedingly well. Mr. Wills feels himself in a position to testify to the work as its own missionary could never do it, and he judges that, considering the small resources of the Mission and the low rate of pay given to the workers, the progress is most satisfactory.

"We need a constant revival to bring men to the scratch for 'starvation' work. The conditions are neither better nor worse than at home, and the proportion of truly converted men is probably as great. But how many at home are willing to take work under the conditions demanded here? It may succeed amongst people who have some means, and are able to keep their pastor in food, etc. But when the people are coolies, living from hand to mouth, and never having enough to live comfortably, to attempt to live and work among them without any proper means requires a heroism and faith of a very high degree. Yet it is done again and again."

Better buildings are needed in many places, and a grant in aid would greatly help.

Caste Persecution.

Mr. Rasalam refers to the movement among the Pulayahs mentioned under Pareychaley.

"Many houses of the poor people were burnt down or dismantled, the inmates taking refuge in the neighbouring jungles. Those that have lost their everything in this way stand in need of help towards replacing their things. The women and children of those who have to attend law courts, day after day, in connection with these cases, are suffering very much, for the daily wage of the head of the family, the only source of their income, is thus stopped by his absence from home."

In only one case was one of our chapels damaged, and the Shudras told our people that they would have been left alone, if they had not linked themselves with a revolutionary leader, hostile to Christianity, called Ayyankali.

Different Aspects of the Church.

Mr. Rasalam thinks that progress is being made in family prayer, Sunday observance, and Bible reading, but some still retain certain heathen practices, vices, and unclean habits, and some cherish the old caste distinctions. In one part of the district a special evangelistic mission was held. Sunday schools and day schools are both doing well on a large scale, and in the latter, attendance has greatly improved.

The Church in Trivandram City has called Mr. Timothy Daniel, a clerk in the local Government offices, and an excellent man, to be their Pastor. He was ordained at the beginning of November. Mr. Wills speaks of the difficulties caused by the intrusion of other bodies.

"We sincerely welcome all earnest workers, but their different ideals and methods are not making things any easier. The tendency to avoid the unworked places and settle down in contiguity to old established work, and the well-known habit Indian workers have of seeking to profit at others' expense, gives frequent annoyance and proves detrimental to strict discipline. After a hard fight, we are beginning to bring our people to see their responsibility for the exclusion of the caste spirit from the Church. But other bodies, finding that the path of least resistance leads them to form 'caste' congregations, are doing much to make the work of years of no effect. Also different ideals of discipline or of Sabbath observance, so important in a land where the seventh-day rest has never been known, are making considerable difficulties. Yet we praise God that many thousands of people whom we cannot shepherd are being cared for in one way or another."

Yet he praises God that the Gospel is being preached.

City Preaching.

In the work of city evangelisation the increasing difficulty has led the police to prohibit meetings in the centre of the City, and it has not, therefore, been quite so easy to gather the groups which were previously possible. By a strange providence it became possible to employ a man who had done important service in the Basel Mission further North. He had to come to Trivandram to be near relatives. V. Joseph, another preacher, was for eleven years among the Roman Catholics, but reading the Bible in order to answer Protestants compelled him to leave them. He knows his Bible well, and is favourably received both by Roman Catholics and Hindoos.

The report of the three churches in Mr. Wills' special charge is very satisfactory, and in Mutara :—

"A most interesting event took place in the neighbourhood during the year. A man who had been influenced for Christ in the town, and was working at one of our night schools, had relatives living about two miles from Mutara. These he persuaded to put themselves under instruction. They gave the use of a shed for school and chapel, and this man came out from the town eight miles' walk each day, there and back, to teach them. The Church at Mutara has taken over the spiritual care of this new congregation. During the recent troubles these people lost a lot of property, and were seriously ill-treated. In spite of this they are remaining firm."

The Hostel, though only half filled, has done useful work. The difficulty of financing it is very great since the students can live more cheaply outside, but the moral conditions under which students have to live outside, are often very bad.

Mrs. Wills' presence has been a stimulus to the women workers, though she has not been able to do much. A new matron is needed; and until one is secured, numbers have perforce been reduced. Many of our poor Christians are exceedingly ambitious for their daughters.

"These girls largely come from poor families, and will have to work hard at home, and this education unfits them for it. But the parents persist in compelling their girls to go on, hoping they may become qualified as teachers, and earn money, whereas very few will do this. We refuse to spend Mission funds on the higher training. They have to find their own fees."

Industrial Training.

The Arthington Industrial School at Cannamulai is consolidating its position. A very satisfactory staff of teachers and instructors has been got together, and Government has recognised the work by giving a grant of £100 a year. More boys could have been received at the outset, if there had been more scholarships. The examination results have been on the whole very satisfactory. From 1915, the boys who began training two years ago should be able to support themselves, and the scholarships can be given to others.

Health has been very satisfactory, and there has been a steady demand for furniture. Indeed, orders have had to be refused, because working capital has not been large enough to enable us to keep a sufficient stock of timber on hand.

The importance of religious work amongst the boys is not forgotten.

" At seven o'clock all assemble in the Hostel, and some instruction in English is given by the Manager. This is followed by evening worship. The evenings are not all spent in the same way. On Thursdays the lads attend the service in the town. They also run a C.E. on Saturdays. On Sundays all go to the town for the early service. At 10.15 we hold our Sunday School."

Mr. Hewett hopes that they will be able to conduct evangelistic work in the neighbourhood.

PAREYCHALEY.

This district lies between the Neyoor and Trivandram districts. It has an area of some 300 square miles, of which 120 remain unevangelised, being mountainous, feverish, and jungly. The remaining 180 are thickly populated, the people being estimated at about 130,000. Of small towns and large villages there are many. The bulk of the people live on the land, which is rich and fruitful. This district forms the junction where the Tamil and Malayalim languages meet and coalesce. Pareychaley became a separate district in 1845.

Missionary.

Rev. A. T. Foster (*m.*) 1899

Indian Assistant Missionary.

Rev. S. Matthias.

Indian Pastors.

Rev. N. Joseph.
Rev. S. Devasahayam, B.A.
Rev. G. Ebeneezer.
Rev. M. S. Titus.

(*For Statistics see p.* 361.)

Testimony of a Locum Tenens.

In the absence of Mr. Foster, Mr. Sinclair has been in charge of the Pareychaley district. It is good to have from a successor such clear and satisfactory testimony to the work Mr. Foster has done there. Mr. Sinclair is much struck by the excellent organisation eliminating difficulties and lubricating the bearings of the machine. He expresses warm admiration for the work of the assistant missionary, Rev. S. Matthias, his high sense of responsibility and diligence—

> " Capable and sincere, he holds quite an exceptional place in the esteem and confidence of his brethren of all classes. I have no hesitation whatever in attributing to his wise and conciliatory discretion the absence of any serious friction between either agents or Church parties."

Mr. Sinclair likes the people too.

> " They are open and cordial, and the welcome one receives from them is certainly a strong incentive to frequent visitation. Among the primitive peoples near the hills the demonstrations of welcome were touching, indeed embarrassing, and one could not help longing for some larger opportunity to tackle their problem and help them to rise."

Caste Persecution.

The main incident of the year has been the case of caste persecution. The Pulayahs are one of the lowest castes, and there was a great deal of opposition from the Shudras (or high-castes of Travancore) when the *Dewan* (Premier) of the Travancore State carried through a policy of absolute equality, which gave these low-castes for the first time a chance of education and advancement. The low-castes took the concession in an unwise way.

> " Indeed, there was a movement among these people to assert their new rights rather aggressively, and even to shy off from the help which our Christian Organisation and schools provided for them. Many of them seemed to feel that if they could send their children to sit on the same benches as the highest caste children, they were not going to allow them to keep only their own humble company in Christian Schools."

The old *Dewan* retired and, his influence gone, the smouldering fires broke out.

> " Some Pulayahs took their girls to school one day, and were told to come back another day. They did so, but when they appeared, hired vagabonds who were in hiding jumped out, beat them, raided their houses, and drove the men and their families to the jungle. The outbreak spread like wildfire."

All over the district similar cruelties were perpetrated, though the police did their best. Now comes the interesting part of the story from the Mission point of view.

> " Our Christian people stood by the Pulayahs as far as possible, and this is gratefully acknowledged by the latter. The former seemed to realise that the Pulayahs were fighting a battle they themselves had had to fight many years ago. Naturally I was

very busy while the trouble lasted, and travelled amongst them to restore confidence and to help wherever possible, but to Mr. Matthias belongs the credit of ceasing not, day or night, to serve these people in their trouble. I rejoiced to see his strong practical sympathy combined with a sincere impartiality; and his service, both to the police when Pulayahs were wanted, and to the Pulayah himself."

ATTINGAL.

ATTINGAL is midway between Trivandram and Quilon, and is the chief town in this part of Travancore. It is a town of historical importance, as being the ancestral home of the Royal Family of Travancore. It is also the official centre of one of the Government districts. The district stretches away inland to the Western Ghauts, about 38 miles from the sea, giving an area of 760 square miles. The population is computed at 232,000.

Indian Assistant Missionary: S. DANIEL.

(*For Statistics see p.* 361.)

Owing to the resignation of Mr. Osborne, the work here has been in charge of Mr. Hewett. There are great opportunities for extension, and the premises are very fine. Unfortunately, owing to the reduction which the Board had to face in June, 1914, no missionary has taken Mr. Osborne's place. Mr. Hewett pleads that a missionary is greatly needed there.

QUILON.

QUILON is a very ancient seaport town, about forty miles north of Trivandram, and is situated on the shore of the Malabar coast. It is rendered remarkable from the circumstance that the Travancore and Malabar era is reckoned from its re-foundation in 825 A.D. It is mentioned in Arabic writings as having a trade with China as early as 851 A.D. In 1503, the Portuguese, under Albuquerque, established a factory here, and built a fort, which was captured by the Dutch 150 years later; and in 1742 Quilon became subject to Travancore. For many years it had a strong British garrison. The town of Quilon has a population of 40,000, and the area of the Mission district is about 750 miles. The entire population of the town and district is computed to exceed 464,000. Mission commenced 1821.

Missionary: REV. W. J. EDMONDS (*m.*) 1892.

Indian Assistant Missionary: REV. ISAAC DAVID.

(*For Statistics see p.* 361.)

Readjusting the Bearings.

For the first part of the year Mr. Arthur Parker took charge of the district from Trivandram, and then Mr. Wills. Mr. Wills was much impressed by the loyal and earnest work of the assistant missionary and other workers.

Mr. Edmonds, on his return in the early autumn, was surprised to find so little arrears of work awaiting him. When he had visited a number of the out-stations he realised, however, that there had been a serious falling away, in many places, in regard to the usual aggressive spirit of the District. This was specially noticeable in the new stations and among the smaller congregations, where the agents had been more or less doing the routine of established work. The work of the past four months has been to re-establish among the agents and the churches their former spirit of faith, attack and continuance. The result has been most encouraging, and shows itself in the fact that a number of new converts have placed themselves under our care, night schools have been re-started, and Mr. Edmonds has already had requests from two villages to establish Christian work in their midst. The New Year opens in a most encouraging way.

Seventeen congregations have made fair progress, while four have changed but little. In the progressing churches sixty-six church members were received and 200 baptised. The contributions increased by £16 over the large sum given the year before. Here, too, the Church Councils are working satisfactorily. Relations with the Government in regard to education have greatly improved.

> "We are now reaping the result of the sincere attempts to put our buildings and equipment on a good footing. The practical effect of the Code, as far as this district is concerned, has been to give us some 400 or 500 new scholars, and additional grants amounting to £80 a year. In 1898 our grants for sixteen schools were Rs. 62 monthly, now they reach Rs. 352 for twenty-eight schools. One important fact must always be remembered, the demand on the missionary for expenditure of money and service has correspondingly increased."

The educational work brings great reward. Christian children are developing in character and non-Christians develop readiness to listen, which greatly helps evangelism. Mr. Edmonds believes, too, that in education lies the secret of the way in which at the beginning of the war men's minds recovered so speedily from the first unsettlement and moral shock.

> "But how? All over the country our education had helped men to read, and correct information was sought for and supplied. I have been greatly impressed by this aspect, and by the many questions put to me by non-Christians as I went about the district. The Christians have not asked me—they can find out for themselves."

The rest of the activities of the Mission are maintained as usual.

TRAVANCORE.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBUTIONS.
													BOYS.			GIRLS.			
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
															£ s. d.			£ s. d.	£ s. d.
NAGERCOIL .. 83 Out-stations	1829	3	2	6	61	149	33	28	2643	12025	134	4387	65	4367	1115 18 2	8	1043	87 13 6	1031 13 3
TITTUVILEI .. 14 Out-stations	1866	..	..	No	returns		..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR .. .. 73 Out-stations	1828	3	1	4	69	77	24	26	2307	15519	52	1775	38	2382	..	12	1676	..	552 0 9
PAREYCHALEY .. 85 Out-stations	1845	1	..	4	61	108	5	7	2582	23845	104	4041	51	2453	34 14 9	6	983	..	540 0 7
TRIVANDRAM .. 64 Out-stations	1838	3	..	5	58	69	16	5	2879	18741	78	4414	43	2539	..	3	683	..	594 17 7
ATTINGAL .. .. 15 Out-stations	1900	..	..	1	5	8	3	2	173	1190	14	492	15	275	..	..	91	..	..
QUILON .. .. 32 Out-stations	1821	1	..	1	15	46	7	4	775	3875	36	2177	33	1785	..	28	446	..	173 13 10
TOTALS ..	..	11	3	21	269	457	88	72	11359	75195	418	17286	245	13801	1150 12 11	57	4922	87 13 6	2892 6 0

III.—TRAVANCORE.

Date when work was started.

1809—**NAGERCOIL.—George Parker, M.A., B.D., Mrs. Parker ; Sydney Cave, B.A., B.D., Mrs. Cave* ; R. Sinclair, Mrs. Sinclair ; Miss B. J. Duthie* ; Miss G. M. Harries, B.A.**

Indian Pastors : J. M. Kesari, B.A. ; S. Vethamany ; A. Arulanantham ; N. Visuvasam ; G. Barnabas ; S. Vethamanikam ; M. Solomon ; S. Abraham.

1828—**NEYOOR.—I. H. Hacker, Mrs. Hacker (Martandam) ; S. H. Pugh, M.B., Ch.B., Mrs. Pugh ; G. Ap. Thomas, M.B., Ch.B., Mrs. Thomas ; Miss Blanchard.***

Indian Pastors : T. Joel ; A. Samuel ; N. Harris ; M. Vethamanikan ; V. Devavaram.

1845—**PAREYCHALEY.—A. T. Foster,* Mrs. Foster.***

Indian Assistant Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai); G. Ebenezer (Pareychaley); S. Devasahayam, B.A. (Kristucoil) ; M. S. Tetus (Aramanai).

1838—**TRIVANDRUM.—A. Parker*, Mrs. Parker* ; H. T. Wills, M.A., B.Sc., Mrs. Wills ; H. Hewett, Mrs. Hewett.**

Indian Assistant Missionary : K. P. Thomas. Indian Pastors ; W. G. Rasalam (Nellikaikuli) ; S. Sumanam (Neyattankara) ; Y. Sanannam (Venganur) ; T. Daniel.

1895—**ATTINGAL.**

Indian Assistant Missionary : S. Daniel.

1821—**QUILON.—W. J. Edmonds, Mrs. Edmonds.***

Indian Assistant Missionary : Isaac David.

IV.—CHINA.

1843—**HONGKONG.—T. W. Pearce ; H. R. Wells, Mrs. Wells* ; R. M. Gibson, M.D., F.R.C.S., C.M., Mrs. Gibson ; Miss Helen Davies ; Miss M. W. Watkin ; Miss L. K. Rayner; Miss M. M. Hogben, B.A.**

1807—**CANTON.—W. W. Clayson, B.A., Mrs. Clayson ; Alexander Baxter,* Mrs. Baxter.***

One Chinese Pastor.

1908—**POKLO.—C. D. Cousins, Mrs. Cousins ; T. H. Caren, Mrs. Caren.**

1844—**AMOY.—T. C. Brown, B.A., B.D., Mrs. Brown ; L. Gordon Phillips, B.A., B.D., Mrs. Phillips ; Miss Ovenden.**

Four Chinese Pastors.

1886—**CHANGCHOWFU.—A. Fahmy, M.D., C.M., Mrs. Fahmy ; A. J. Hutchinson,* Mrs. Hutchinson*; Noel B. Slater, B.A.** (temporarily), **Mrs. Slater ; Miss F. E. Reynolds ; Miss A. T. Duncan, M.A.**

One Chinese Pastor.

1866—**HWEIANHSIEN.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner ; Miss A. M. Horne, Miss M. E. Horne.***

Two Chinese Pastors.

1907—**TINGCHOWFU—C. E. Blair, M.B., Ch.B.,* Mrs. Blair*; I. E. Mitchell, B.A., M.D., C.M., Mrs. Mitchell, M.D., B.S.** (temporarily) ; **E. R. Hughes, B.A., Mrs. Hughes ; Miss K. H. L. Keen ; Miss E. Marjorie Rainey, B.A.**

Two Chinese Pastors.

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* Absent on furlough.